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ABSTRACT

Among 17 French and 63 English papers are the following: "Case Study of the Convergence Model in Program Evaluation" (Alexander); "Nowlen's Approach to Continuing Professional Education" (Blanchard); "Challenge for Indigenous Approaches to Adult Education (AE) and Development" (Bonson); "Cultural and Social Transformation in the 1990s" (Dyson et al.); "Graduate Students" (Chapman); "Potential and Pretensions of Critical Discoursing in Mainstream AE" (Collins); "Needs Assessment Survey" (Constantin); "University Extension" (Cruikshank); "AE and Working Life in Canada and Sweden" (Dawson); "Defining the Field of Community Development in Toronto" (Das Gupta, Fallis); "International Perspectives on Adult Literacy Education" (Draper et al.); "Understanding Program Success" (Dunlop et al.); "Cultural Politics and Mass Media" (Dyson); "Warp of One" (Gray); "Ontario Folk School Movement and Rural AE" (Gillies); "Learning as Relating" (Ingham); "AE in Study Groups of United Farmers of Alberta" (Jaques); "Popular Movements and AE" (Kastner); "Model of Coaching/Mentoring at the Workplace" (Kuban); "Effects of Cognitive Style and Type of Classroom Environment on Academic Achievement" (Leclair); "Workplace Literacy Models" (Lewe); "Linguistic Dimension in Critical Education" (Little); "Assessing for Retraining/Education" (Lohnes, Sinn); "Women's On-the-Job Procedural Knowing" (MacKeracher et al.); "Quality of AE" (Mahaffey, Turner); "Collaborative-Cooperative Learning" (Roy-Poirier); "Process/Conferencing Writing and Computers for Adult Basic Education Students" (Scane); "Micro-Teaching" (Schur); "'New Social Movements' and Citizenship Education in Canada" (Selman); "Enlightenment, Maturity, and the Role of AE" (Selman); "Missing Discourses from AE" (Sharpe); "Governance Issues in Regulation of Private Postsecondary Education Institutions" (Slade); "Theoretical Framework for Resource Allocation in AE" (Sork); "Private Vocational Training Schools in Canada" (Sweet); "AE in an Aging Society" (Thornton et al.); and "Participatory Research" (Titterington). An addendum contains abstracts of papers delivered at the conference. (YLB)

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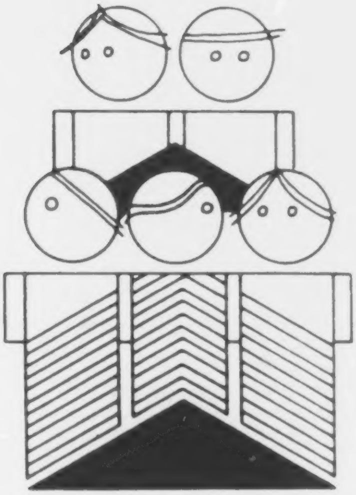
CANADIAN ASSOCIATION FOR THE STUDY OF ADULT EDUCATION



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Les Actes du 9e Congrès Annuel

L'ASSOCIATION CANADIENNE POUR L'ETUDE DE L'EDUCATION DES ADULTES

Proceedings of the 9th Annual Conference of

CANADIAN ASSOCIATION FOR THE STUDY OF ADULT EDUCATION

Les Actes du 9e Congrès Annuel

L 'ASSOCIATION CANADIENNE POUR L'ETUDE DE L'EDUCATION DES ADULTES

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Dear CASAE Conferees,

On behalf of the Executive, welcome to the 9th Annual Conference of the Canadian Association for the Study of Adult Education.

It is our sincere hope that your stay in Victoria will be stimulating and enjoyable.

We are proud of the quality and range of scholarship presented at the conference and published in these Proceedings.

Our special thanks to the local arrangements committee, paper review chairs and all of those individuals who have contributed to the organization of this conference.

Chers participants à la conférence de l'ACÉÉA,

Au nom de l'Exécutif, permettez-moi de vous souhaiter la bienvenue au 9éme congrès annuel de l'Association canadienne pour l'étude de l'éducation des adultes.

Nous espérous sincèrement que votre séjour à Victoria sera des plus stimulants et agréables.

Nous sommes fiers de la qualité et de l'éventail de la recherche qui sera présentée à la conférence et publiée dans les actes du colloque.

Nous tenons à remercier le comité d'organisation locale, les responsables le l'évaluation des communications et tous ceux et celles qui ont contribué à l'organisation de cette conférence.

Randy

D.R. Garrison
Président, ACÉÉA

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A Case Study of the Convergence Model in Program Evaluation

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A CASE STUDY ON THE CONVERGENCE MODEL IN PROGRAM EVALUATION

Abstract

This paper provide a theoretical context for the description of the dichotomy which exists between and among competing paradigms relating to program evaluation. It elaborates the Stake Responsive model, then describes the emerging UVic Convergence model which has been developed over time, based on practice.

Introduction

Evaluation research, as it relates to program evaluation in adult education has, at its conceptual core, a range of theories. Patton (1980) discusses the presence of two dominant paradigms in evaluation: the hypothetico-deductive, natural science paradigm and the holisstic-inductive, anthropological paradigm. The former aims at the prediction of social phenomena, the latter at understanding social phenomena. Other theorists have cloaked this paradigmatic dichotomy in other terms, including positivistic/naturalistic; quantitative/qualitative; or pre-ordinate/responsive. The question which emerges is an obvious one: Are these two paradigms, as described in the literature, mutually exclusive or is there a way in which convergence can occur so that the apparent schism between the two can be bridged? This bridging, if possible, could have the effect of freeing the evaluator of adult education programs to conduct program evaluations grounded in a reality which more closely mirrors the principles of adult learning.

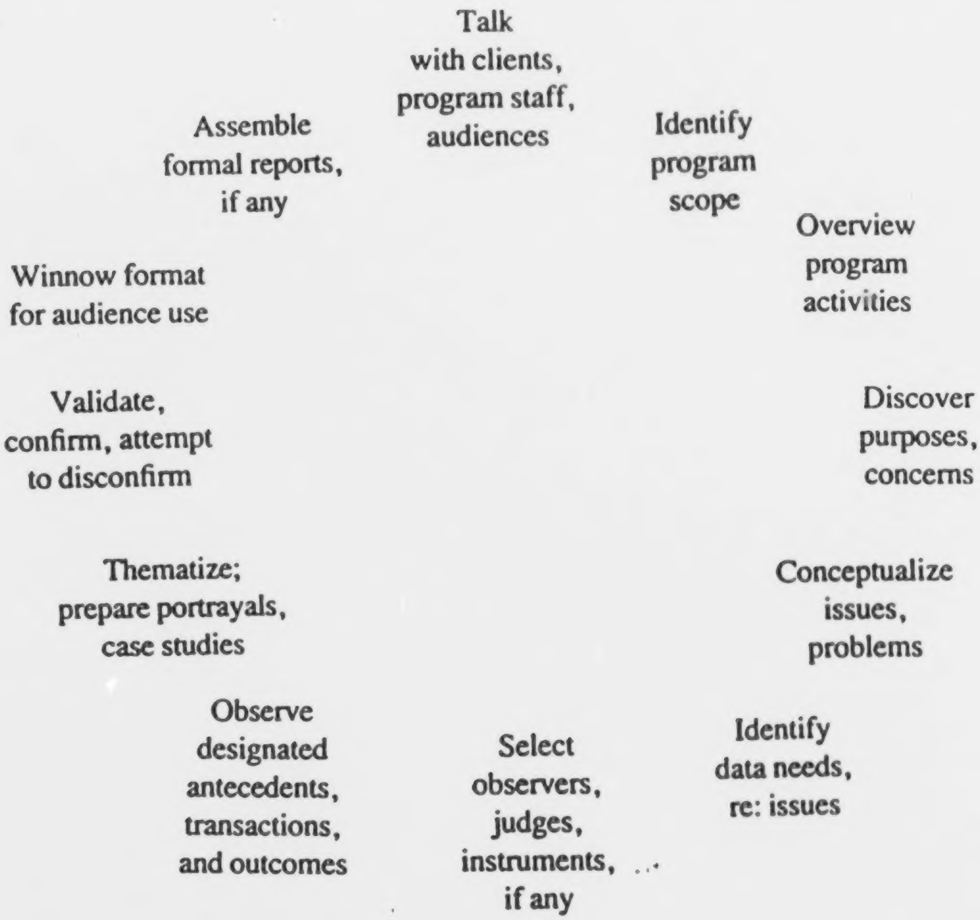
The Stake Responsive Evaluation Model

In 1974, Robert Stake proposed a model which he referred to as Responsive Evaluation. In this model, the design of the program evaluation is emergent; in other words, it is not preconceived. The evaluator focuses on the concerns of the stakeholders and gatekeepers, then uses those concerns as organizers for the design of the study. The evaluator uses participant observation, interviews and interactions to provide a narrative type description of the evaluand which ultimately leads to a judgment of its merit and worth. (Alexander, 1985). Table 1 displays a representation of the Stake Responsive model.

In attempting to work within Stake's model in conducting numerous program evaluations, it became apparent that the model in theory was workable, however, in practice was not. The problems encountered included lack of efficiency of data collection, collation and analysis,and costs, both in terms of time and allocated funds. The Stake model enabled, in fact encouraged the researcher to collect vast amounts of data, many of which were difficult to categorize and analyze.

Table 1

A representation of Stake's responsive model


Talk with clients, program staff, audiences
Identify program scope
Overview program activities
Discover purposes, concerns
Conceptualize issues, problems
Identify data needs, re: issues
Select observers, judges, instruments, if any
Observe designated antecedents, transactions, and outcomes
Thematize; prepare portrayals, case studies
Validate, confirm, attempt to disconfirm
Winnow format for audience use
Assemble formal reports, if any

The UVic Convergence Model

As a result of a sense of frustration at the costs involved in conducting such open ended evaluations and a growing, grounded awareness of the need to achieve a balance between structured and unstructured approaches to program evaluation, the idea of a different model emerged. This model embraced many of the attributes of Stake's model, but took into consideration the practical approach to evaluation espoused by Michael Quinn Patton. (1982). The model was termed "convergence", a reflective term which captured the spirit of its intent: the convergence of quantitative and qualitative methodology in one design. Table 2 displays the UVic Convergence Model.

Table 2

The UVic convergence model

Define the boundaries of the evaluation study through consultation with stakeholders and gate keepers

Evolve a set of questions which the evaluation study will address

Design study using as is appropriate both qualitative and quantitative data

Develop grounded data collection instruments

Collect data

Display, synthesize analyze data

Prepare and present final report

This applied model allows for the systematic collection of information on a defined range of topics, but based on client needs.. Whereas those models falling within the hypothetico-deductive, natural science paradigm tend to force the evaluand into a standardized framework with predetermined categories, attach numerical values and make a judgment based on numbers. In the holistic-inductive model, there are no pre-determined categories as these emerge through observation and description. In this case, it is words, not numbers which are categorized and used as a basis for making judgments. In the former, the data tend to provide a surface view; in the latter an in-depth view. In the best of all worlds, it makes sense to obtain an in-depth view as well as an in-breadth view to enable the evaluator to have the most complete picture available before making judgments about the program being evaluated. Through experience, the UVic Convergence model can by applied for the following reasons:

> It establishes some controls which define the boundaries of the study, thus making it more efficient
>
> It preserves limited resources, e.g. money and time
>
> The major questions in the study are shaped by the stakeholders through the evaluator who then has the freedom to design instrumentation which can collect only required data
>
> It can be formative or summative
>
> It is flexible enough to ensure a thorough evaluation of major and minor programs and by very experienced or unexperienced evaluators.

At UVic, the Convergence model has been tested successfully a number of times and the results have indicated that not only is the model defensible, but it provides substantial evidence which enables the evaluator to make grounded, more informed judgments about the evaluand.

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UNSTRUCTURED SMALL GROUP TRAINING IN A GRADUATE CONTEXT: NEW USE FOR OLD METHODS

Wm. Alexander, David Beatty and Don Brundage

INTRODUCTION

The use of small groups to enhance the sensitivity of participants and to deal with encounter issues was much in demand from the early fifties to the mid seventies. The initial format for small group functioning, developed by Benne, Lippitt et al and introduced at the National Training Laboratories in Bethel, Maine, was disarmingly simple in design but difficult to implement. The group begins without an agenda and must come to life simply through the contributions its members choose to make.[1] Prior to beginning the group the trainer sets out guidelines which are offered to help the group function more effectively. These include such factors as confidentiality, the difference between therapeutic and educational processes, the nature of silence as a phenomenon of small group functioning, and the need for keeping discussion focused on the here and now. As the group struggles to come into a life of its own, the trainer helps the process by making appropriate interventions which are calculated to help the members understand what has happened and to assess the consequences of these behaviours on the group.

The original unstructured small group format was used extensively in voluntary and work settings and found a stable home in many educational organizations. In recent years, however, the unstructured design has lost favour as it became battered by a growing body of criticism which denied the claims made by its founders.

Despite these negative assertions, The Department of Adult Education at OISE has continued to offer sections of Course 1106 (Small Group Theory and Experience) in its graduate programs of instruction. Students continue to ask for this popular course and the instructors still enjoy teaching it. It was decided, however, that it would be appropriate to test the assumptions held by the instructors about the learning outcomes and impact of the course on students who had recently been enrolled in the course.

The purpose of the research, therefore, was to determine to what extent student's reports of their learning outcomes was consistent with the assumed outcomes of the three instructors. These assumptions were as follows:

Trainer Assumptions

1. We assumed that a high percentage of students would report their experience as highly positive although some would simultaneously state that it was a difficult experience for them.
2. A second assumption was that members would be able to transfer to other settings insights they had gained into group process.
3. Because of their own belief in the value of understanding and naming the processes associated with small group functioning, the trainers assumed students would learn these processes and be able to apply their understanding to other group situations.
4. We assumed that almost all the students would want to continue their exploration of small group experience in other events or other courses.

---

[1] For a full description of this learning method see Blumberg, A. and Golembiewski, R. T. *Learning and Change in Groups*. Clinton, Mass.: The Colonial Press, Inc., 1976.

5. A final assumption was that the students would develop improved facilitation skills as they gained insights into that function as a consequence of their group involvement.

METHODOLOGY

1. The authors met on four occasions to discuss their experience of working in small groups, what seemed vital to them as trainers, and what their basic assumptions were about the learning outcomes of their groups.
2. A questionnaire was developed incorporating questions which were a derivative of the above discussions as well as learning outcomes cited in the literature.
3. Letters of invitation were sent to all students who had participated in the last three classes of each of the instructors asking for their involvement in the study.
4. Provision for a follow-up interview was provided if the student wished to be part of such a process.
5. An ethical review was conducted.

Of the 81 questionnaires sent out, 32 were returned of which 28 could be used. Another 14 were returned since the post office could not trace students who had moved.

FINDINGS

1. Was small group a positive experience?

Eighty eight percent agree, 63% strongly, that they were very satisfied with their course experience.

In 1973 an extensive inquiry into groups was conducted by Lieberman, Yalom and Miles, *Encounter Groups: First Facts*. We borrowed a number of items from their research so that we could make some rough comparisons.

The Lieberman et al study is based on experiential groups offered at Stanford University. Two hundred and ten participants, all undergraduates, were randomly assigned to one of 18 groups which met for a total of 30 hours over a 12 week period. Our groups were graduate students and met for 39 hours over a period of 13 weeks. They also used a control population of 69 subjects who did not have the group experience.

Below is a table with some of the comparisons from the Lieberman, et al study and ours. (It should again be stressed that our N's are exceedingly small and that we did not conduct a non-respondent study.)

TABLE I: HOW PARTICIPANTS EXPERIENCED THE GROUP

	Lieberman, et al[2]	Adult Ed.
"pleasant experience"	65%	79%
"constructive"	78%	89%
"good learning experience"	61%	90%
"turned on experience"	50%	85%
		N=28

The data from both studies are in the same general range. It would be interesting to determine why 30% more adult education students viewed the experience as "a good learning experience" and why 35% more experienced the course as a "turned on experience." Perhaps it is that graduate students—particularly those in adult education who are attuned to experiential learning—are more likely to "get something positive" out of an unstructured, experiential course.

---

[2] This data is reporeted in Yalom, *The Theory and Practice of Group Psychotherapy*. New York: Basic Books Inc., 3rd edition, 1985, pp. 498-499.

The Lieberman, et al study also presents a table called *Index of Change*.

Their figures, along with ours, are presented below:

TABLE 2: KINDS OF CHANGES EXPERIENCED

	Lieberman, et al[3]	Adult Ed.
Casualties	12%	5%
Negative Changer	10%	5%
Unchanged	39%	10%
Moderate Changer	28%	19%
High Learner	11%	61%
N	133	28

Yalom's pessimistic interpretation of the Encounter Groups data is:

> even if we consider the goblet one-third full rather than two-thirds empty, it is difficult to escape the conclusion that, in this project, encounter groups did not appear to be a highly potent agent of change. Furthermore, a significant risk factor was involved. (p. 499)

Twelve percent of the 133 respondents who completed the group defined themselves as having suffered psychologically (a casualty) while another 10% changed in a negative direction.

Yalom cautions the reader that it would do violence to the data to conclude that encounter groups per se are ineffective or even dangerous. He points out that there was no standard encounter group. "In some groups, almost every member underwent some positive change with no one suffering injury; in other groups, not a single member benefited, and one was fortunate to remain unchanged." (Yalom, 1985 p. 501)

We too had experiences with people who define themselves as casualties and negative changers. As a matter of fact, one such person wrote a three page single spaced letter indicating his concerns with the course—as well as his concerns with the questionnaire.

The outstanding difference in the tables, of course, is the percentage of high learners. Once again, one can only speculate as to the possible accuracy and meaning of the differences.

2. Are course learnings still relevant?

Eighty seven percent of the respondents agreed that the course continues to have relevance in their personal and professional lives.

Fifty eight and sixty-two percent, respectively, strongly agreed that the course has continued relevance "in my personal life" and "in my professional life."

---

[3] Lieberman, Morton A., Yalom, Irvin D. and Miles, Matthew B., *Encounter Groups: First Facts*. New York: Basic Books, Inc., 1973. The Lieberman, et al data is based on responses to a six-month follow-up study.

3. What were the major learnings?

The students were asked if they agreed (strongly or moderately) or disagreed (strongly or moderately) with a number of assertions regarding the impact of the course. All the responses were extremely favorable with the level of agreement of positive impact ranging from a low of 86% to a high of 100%.

Increased understanding of others and of self topped the list with 61% and 58% *strongly* agreeing.

Forty six percent strongly agreed that the course increased their understanding of conflict while 34% strongly agreed that it improved their skills at dealing with conflict.

Thirty six percent strongly agree that the course increased their skill in giving feedback to others and about the same, 33%, said that it increased their skill in asking others for feedback. (Perhaps this partly explains why 86% said they'd be interested in an advanced course which focused on the training function.)

4. Do students want to continue their exploration of small group experience?

Students in our study were asked if they thought the small group experience course should be "a regular part of the program of study?"
Students in the Lieberman, et al study were asked a similar question.

The results are:

	Lieberman, et al[4]	Adult Ed.
should be a regular part of the elective college curriculum	90%	100%[5]

In addition, students were asked if they would be interested in an "advanced course on small group experience which focussed on the training function?" Nineteen or 86% of the respondents answered "yes."

5. Did students improve their facilitation skills?

The authors believed that virtually all students would *strongly agree* that they had improved their facilitation skills as a result of taking small group experience. However, only 31% so responded. Another 47% indicated that they moderately agreed.

The rich open-ended material reinforces the impressions conveyed by the ratings reported above. Although one cannot predict the "transfer" of the unstructured group experience, it is clear that for most people it is a leaning experience they remember, and that had significant value in their lives.

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[4] This data is reported in Yalom, *The Theory and Practice of Group Psychotherapy.* New York: Basic Books Inc. , 3rd edition, 1985, pp. 498-499.

[5] Only 18 of the students responded to this question and one said don't know. The 100% is based on those who said "yes" or "no." In other words, not a single student said "no" the course should not be a regular part of the program of study.

> "The small group experience gave a real boost to my level of self-esteem and strengthened my will power to stretch my limits. I feel much more accepting of myself and as a result probably more accepting of the differences I see in others. As well I have become more self-aware having gone through the course, and devote more time to gaining a better understanding of myself."

The following discussion is based on participant responses to three questions.

1. How much of the group experience can you now remember? Below is space to recount up to three events. Would you please record these significant learning events and briefly describe their importance.
2. As a professional educator, how would you evaluate this course as part of a program of graduate instruction in Adult Education?
3. Please add any comments which help to describe the meaning of the small group experiences in your life or on any other aspect of the small group course you think is relevant.

The uncertainty, risk and shock of the unstructured frame produced both breakthrough experiences, and high discomfort.

> "It was very valuable to me. I think it could be so for most graduate students. However, I wonder about the appropriateness/readiness of some people. The experience is tough on one's psyche—if one is in a fragile psychological state the experience might worsen it."

> "I have now taken my 12 courses and this experience was the most anxiety producing and least satisfying part of the journey. I recognize my own contribution to my problem. I am a compulsive personality and without some expectation and task focus I am all voltage (anxiety) and no wattage (power)!"

The course appeared to allow the "wholeness" of people to find expression. Participants used the course to make progress in their own "journey", and to link theory with their own experience and practice. Learning is expressed in terms of personal, and interpersonal impact, more than in terms of conceptual progress.

> "When I entered the course, I had learned well the norms of the intellectual communities in which I have spent much of my life—I guarded my emotions well. I tried to operate from my head and to screen out my heartfelt reactions. The group experience proved exhausting and troubling though. I soon realized I would not grow personally or contribute to growth in others and the group without risking more emotional and clear exchanges."

> "For awhile I watched, tried to follow suit, sometimes failing and suffering through learning from that. But I gained courage from others' attempts and from positive feedback on some of my attempts. By the time we had our marathon session I felt I had made a breakthrough. I could accept and express more feelings and could do so more directly. I could also recognize and express my perceptions of my own growth quite realistically . . . It wasn't until the next term, however, that I could really begin to operate from the changing perspective."

Although the small sample and open-ended nature of the questions does not allow firm conclusions, there appeared to be four aspects of the learning that stood out.

1. The contrast of affective learning with intellectual learning. Participants saw the course as an opportunity to experience what happens in groups, and there were no comments about the experience being artificial, or inappropriate for the setting in which they worked.

   "I had been working for some length in a small group/team setting but had not become aware of the dynamics/processes of small groups. I was also at a point in my life where I was having difficulty asking for and receiving feedback on my own work. The course fit very well with my learning needs."

   "Very important—more from the need of educators to be self aware rather than understanding group processes. Although you certainly learn about the process, and the way others deal with it."

2. Participants discovered that assumptions, limitations, they had accepted about themselves, groups, etc. were not necessary, and that there were choices they could make about how they behaved.

   "Became aware of how preconceived patterns of learning conditions my present view of situations. Frequently I represented situations from knowledge and experience of earlier situations. Thus, I labelled or stereotyped individuals without gathering data and without checking out to see if my perceptions were valid in terms of others' experience."

3. The group was perceived as risky and challenging. Boundaries between learning and therapy were mentioned several times. Issues concerning the strength of others to deal with this experience were also mentioned. Most people felt the gain was worth the risk.

   "This course is extremely valuable for self-awareness and group process. The line between process/therapy is sometimes blurred. This course helps define the value and impact of groups. Since much of an adult educator's time is spent in group, the insight it provides is essential."

4. The skills learned in the course were "meta-skills". That is, they were ways of thinking about and reflecting on one's own behaviour. The unstructured group experience, with its feedback, taking of responsibility, and search for producing valid information, is akin to the "double-loop learning" settings of Donald Schon and Chris Argyris.

   "An extremely important piece of the puzzle even if it is an uncomfortable experience it certainly gives the student an opportunity to further understand how and why they react in various group situations and how to improve themselves."

CONCLUSIONS

The diversity and richness of experience of adult students gets free rein in the unstructured group. The results are all over the map, but the course does make a difference. The unstructured experience provides an arena in which individuals can experience and reflect on what is happening. The boundaries of application go far beyond group theory, and course structures. It seems in most cases to be "close to the bone", and in many cases to be an opportunity for important, personal development. Although there are weaknesses in terms of advance course descriptions, timing of course in program, and perceived fragility of members, the underlying philosophy and value of "nonstructure" is confirmed.

As adult educators we feel the group experience is a vital complement to the rational infrastructures that underlie most courses. The barriers that courses erect around people, the boundaries they imply on how learning manifests itself, are not required for learning. They are an element in design control. The initial burst of enthusiasm for T Groups in the 60's and 70's has fallen into disfavour but we believe by overlooking this methodology, we abandon a powerful and creative tool of our field.

With specific reference to the assumptions reported earlier abut learning outcomes, the following observations can now be made:

1. Despite the nature of their learnings, students report the experience as being very positive for them.
2. A large percentage of students reported that the course learnings continue to be relevant in their personal and professional lives. The unanswered question is what precisely is being transferred but it might be that the transference is more in the area of personal growth rather than in learning the processes of small group development.
3. The data suggests the possibility that personal self-awareness was such a preoccupation with students that many failed to grasp the significance of group processes.
4. There was a unanimous agreement that an advanced course in small group theory and experience should be offered.
5. Of all the assumptions held by the trainers, the development of improved facilitation skills was the most problematic. The majority of students reported a failure to markedly improve their facilitation skills as a consequence of this course. Again, it may be the development and expression of personal qualities preempted learning in this area.

RESEARCH AS A SOCIAL PROCESS: EXPERIENCES OF ADULT EDUCATION RESEARCHERS IN NORTH AMERICA.

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Abstract: A number of social processes influential in the development and publication of adult education research are discussed. These include the process of becoming a researcher, social networks, knowledge development and dissemination systems, and mentoring.

Résumé: Nous examinons les procédés sociaux que ont influencé le developpement et la publication des recherches dans l'éducation des adultes. Ceux-ci comportant les démarches à suivre afin de devenir rechercheur, les reseaux sociaux, le développment des connaissances, la propagation des systèmes, et le guidage.

Introduction: Research in adult education is usually taught as a lock-step, technical process. Textbooks leave the impression that research is devoid of human involvement. However, as perceived by researchers in the field, how adult education research is developed and what is eventually published is very much a human activity.

In this paper, I introduce selected social dimensions of the research process in adult education. The material is based on two sets of data: in-depth interviews of 17 of the most prolific adult education researchers as defined by their publication record during a five year period(Garrison and Baskett, 1987); and an additional 55 interviews completed during the fall of 1989. The 55 included practitioners, recent and established but less prolific faculty members, research assistants and graduate students as well as other prolific researchers and leaders in adult education who had not been previously interviewed. Observations about the 17 are derived from in-depth analysis of typed transcripts. Observations about the second data set are derived from field notes, and listening to selected tapes, and are consequently more impressionistic. Sample selection, methodolgy and data analysis followed basic principles of grounded theory(Glaser and Strauss, 1967) and qualitative data analysis(Miles and Huberman, 1984). These are described in greater detail in Garrison and Baskett(1987).

Prolific Researchers: Becoming an adult educator. Although each of their stories hold unique dimensions, common patterns and key factors emerged in the interviews which help us understand some of the forces and dynamics at work. Before they became involved in research, most of the prolific researchers first became involved in adult education. Like many who have come into the field as practioners or academics, much of the reason they were in adult education could be attributed to chance and serendipity. While some saw a 'natural progression' from agricultural extension or teaching adults, to becoming professional adult educators, others claimed they 'backed in' through a part-time job, taking a couple of optional courses in adult education, or teaching adult students. Sometimes, they didn't even know they were in adult education until someone else so labelled their activities. Typically, the field caught their interest, and in some way or another they pursued it further by taking graduate work or a full time job. Central to most stories were influential individuals who acted as gatekeepers, told them of up-coming positions, and in other ways encouraged them to enter the field.

Prolific Researchers: Becoming an Adult Education Researcher Most, but not all, held doctorates in adult education but higher education, psychology and literature were also represented. They seemed to get interested in research either during their doctoral studies or later, when they landed a job as a junior academic: "Oh, I guess(I began to see myself as a researcher) towards the end of my doctorate."; " I went into my doctoral studies thinking that I would like to be a professor of adult education, but even at that point it didn't occur to me precisely what role research would play.".

This group moved into academic settings as graduate students, as research assistants and in some cases directly from practice to a professorial position. Just as key individuals were influential during their entrance into the field, so too were some adult education research leaders influential in building their skill and interest in research:"There were many people, mostly faculty, during my doctoral program that gave me some insight into research and research methodology...."; "I got involved in doing research on adult basic education with (two well-known researchers) and then started getting interested in the field....". In effect, informal apprenticeships were operating whereby, through working as research assistants, junior members of a research team or graduate students under a more senior researcher, they had been helped to become competent in, and comfortable with, research. At about this time, they reported that they began to include in their professional self-definition, the label of researcher. This process seemed to also occur with many of the other group, although whether they will continue to move to a career as researchers cannot yet be ascertained.

Two events were most often remarked upon as contributing to their growing perception of themselves as researchers:(1) Getting a job in an academic setting ;"Going into university as a professor was probably the...most important (milestone)...." and (2) getting published; "...the first time I got into the American Adult Education journal was a big milestone for me...."; "One of the very biggest milestones was when I had my very first article accepted."

Once they began to taste success at publishing, they were on an upward spiral. Initial successes led to an increased sense of efficacy and confidence as beginning researchers, which increased their interest in, and desire to undertake research, leading to greater efforts to get that work published, which in turn led to an even greater sense of worth as a researcher:"The more (research) you do the more successful you become in terms of having things accepted, and the more confident you become.";"When I had my very first article accepted...it just seemed to open the floodgate for me. It was such a confidence and morale booster, and everything became easier at that point.".

Some of that confidence came as intrinsic rewards: "Seeing yourself in print....becomes an artifact of a nice achievement.". Much also came from external rewards:"...when (my book) was published, people somehow took me and the research much more seriously... "; "...what I found incredible is the amount of stature that a few publications give you and people begin to say, 'Oh, you published this and you published that', and in terms of self confidence, it becomes a growing kind of thing." . Several mentioned that winning national and regional awards also contributed to their sense of self as competent researcher. These awards provided public testimony of their contribution of the field; even if they doubted their own stature before, this public recognition no longer allowed room for doubt.

The work environment, in all cases, a university, had a tremendous impact on their productivity and conception of self as researchers. First, by definition, being in a university and being a university professor implies research. Second, when contrasted to practice, the paraphernalia of research are all around one; computers, graduate assistants, tenure, research conferences, grants, colleagues , journals and books, and students. Although this is a commonsense observation, we need to be reminded of the power of this setting in forming and sustaining ones self-concept as researcher :"...I used to get a lot of feedback from my colleagues and I learnt a lot from them. It was a very active place where there was a real sort of research climate and a lot of momentum....";"Finding myself in a university environment...it being an environment where I was expected to write.".

When compared to graduate students, who generally perceived themselves as graduate students first and researchers second, or compared to younger faculty, whose self-definition as researcher seemed tentative, the prolific researchers appeared to be more self-confident, and by and large took their pursuits for granted. These were the people who had 'arrived'. They spoke as those who 'knew', and knew they 'knew'. They had become members of a group which has considerable power in generating and defining what is to be acceptable knowledge in our field. Their environment, their accomplishments, and the reinforcement and recognition received from students, colleagues and practitoners were testimony to this perception.

The prolific researchers also seemed to have a solid idea of where research fit into their professional lives, and they expressed these viewpoints clearly:"...I have never seen research as an end in itself...so much as a way to address things that were important in practice....";"I have always seen myself as a writer....";"...I see myself as a helper...";"...my self image is professor of adult education who does research and tries to help with the development of scholars and the improvement of the field so that the quality of life can be improved for all human beings. It may sound corny, but that is the way I am.".

Mentors and Mentoring When asked if they had mentors, and if so, who they were, the prolific research group described a veritable North American Who's Who in English-speaking adult education research. Interestingly, five of the younger prolific researchers mentioned other members of that same prolific cohort. One could detect what might be a three-generation research lineage, a phenomenon also noted by others(Long, 1989). While six of the prolific group lived in Canada, none of their mentors had. Four of these six had taken their last degree in the U.S., one off-shore, and one in Canada. It should be kept in mind that the selection criteria for this group included publication in both Canadian and American English journals and proceedings during a five-year period in the early 1980's. These criteria obviously affect the results, and considerable change will have taken place since then. Those concerned about developing unique Canadian research should at least be alerted to what may well be an importation of an American mindset into Canadian graduate training and research approaches.

Not only had their mentors been instrumental in enhancing their research productivity, they also had been very instrumental in a number of other ways:"He threw grants and contracts my way";"...he offered me work.";"...he wrote glowing recommendations....";"He suggested me as editor....";"She was instrumental in getting me hired.". This is not to suggest that they did not deserve these often strategic posts. Quite the contrary; they exhibited great dedication, propensity for hard work and willingness to risk. However, it does raise questions about the permeability of groups in which members have considerable close ties not only at the professonal level, but also at the friendship level. Although some of the prolific group reported that they were no longer as close to their mentors as they had been, others reported maintaining close ties which at times increased in intensity over the years. These connections were often preserved through social visiting, staying at each others homes while in the city for business, and other similar activities.

Just as they had been mentored, the prolific researchers were now mentors to others- usually graduate students, or former graduate students who had become junior faculty in theirs or another university. In fact at least one university, formal 'mentoring committees' existed to help newer faculty along. Asked what they did as mentors the prolific group listed off many of the same activities which they attributed to their mentors: general support and encouragement; opportunity to get involved and to see the inside workings of research; introduction to other influential individuals; advice on job changes; assistance in obtaining jobs; and assistance in getting nominated to key positions.

The Research Networks: Some Preliminary Observations Some of those interviewed referred to a network of elites in the adult education research field. When pressed, they could list the names of those they believed to be members of this elite . Not surprisingly, some of the names they mentioned are the same as the prolific research group, although there were others named who were not interviewed and some who were interviewed weren't named.

Both the prolific researcher group, and the group of new faculty, graduate students and less prolific, established faculty had what might be called research networks. These networks included co-researchers, co-authors, colleagues, friends and sometimes spouses. A difference in the stature in adult education circles of those who made up these networks was noticeable. The prolific group's network more often included other successful and well-known adult education researchers in comparison to the less published group. Similarly, the latter cited individuals who tended to be local; the prolific group included more individuals who were geographically dispersed, but largely in North America.

Similar differences could be noticed as to roles and positions in adult education organisations. There was a far greater representation in the prolific group of those who presently held, or had held, office in the U.S. Commission of Professors, AAACE, and AERC, or were consulting editors, journal editors and editorial board members of AEQ than there were in the other group. This may seem to be self evident, however, it does suggest that those who are producing the knowledge are also in key positions to determine what will be published as legitimate knowledge in the field. In discussing the functions their mentors played, it became apparent why this group would be over-represented in key positions, and those reasons are discussed in the section on mentoring.

The Research Development and Diffusion System in Adult Education: Some Observations There exists in adult education, as in other fields of study, a number of formal and informal groups and organisations which contribute to the total effort of research and publishing, and at times define what will be acceptable products in the field. Central to this system are the universities and those units within them which have as their mandate the development of adult education practitioners and scholars and the creation and diffussion of research. These units are comprised of graduate students, faculty members, support staff, and various paraphernalia, such as books, computers, and research labs which contribute to the research output. Visiting fellows, adjunct faculty, advisory committees, specially funded programs, research granting groups, ethics committees, and even search and selection committees make their contribution to the kind and shape of research in these units.

As one visits these adult education departments and compares one to the other, differences and similarites become evident. Their cultures are quite different, for one thing. One detects a higher level of drive to do research in some university units than others. What is defined as legitimate and core research is defined differently: quantitative research and attitudes dominate in some university adult education units; in others, tolerance for a range of research ideologies and approaches are exhibited; in still others, qualitative paradigms dominate. Graduate students and faculty can usually name the dominant and acceptable paradigms in their units,and individuals from other universities can accurately describe the cultures of many of the other units.

What is acceptable knowledge and scholarly pursuits is moulded by a variety of factors. The presence of powerful individuals(many with international reputations),tenure and search committees, the role and personality of department or unit heads, special funding, and informal rules and unquestioned assumptions all tend to drive the units in one(or several) directions, and not in other directions. The presence of the editor of one of the journals , for example, provided graduate students and faculty of that unit special opportunities to learn about the processes of editing, and in one instance, to get involved in reading manuscripts. The consequence was to demystify the world or journal editing. One graduate student in this unit commented about how, by assisting the editor of this journal, she came to realize that she too could "...write as well as most who submitted manuscripts.".

Another component of the research development system in adult education is the various conferences and regular meetings which individuals attend. AERC, CASAE, AAACE and excecutives, commissions and sub-committees which orbit around these meetings figured prominently in the research lives of most of those interviewed. Regional conferences, various HRD conferences, the Research to Practice Conference, and other meetings were also named, but seemed to be less central in the research generation activities of the prolific group, although very important to graduate students, newer faculty, and many established, but less prolific faculty. These meetings were used in a variety of ways. Some reported that they attended only if they had something to present, because this process forced them to sharpen their thinking about a particular topic and through the process of presenting, provided them with feedback about their work. Others, usually less experienced faculty and graduate students, reported attending these meetings as observers or to gain a sense and feel of the field. Several of the prolific research group reported that they attended to maintain contacts, or used these events to get together informally with some of their close colleagues. Through this interaction new ideas and cooperative research projects sometimes emerged. Most often these meetings were held between formal sessions, in the hallways or over dinner or drinks. Several reported, however that they were involved in formal meetings as well which were focused on developing new research and, as a result, generated new projects. Also of note is that some of the prolific researchers stated that they now only attended these conferences occasionally because they were too busy with invitational addresses, and new projects which they had initiated or in which they had major responsibilities.

Another element of the knowledge generation and diffusion system in adult education is the publications sub-system. This includes journal editors, editorial board members, various administrative support systems, proceedings of conferences, and publishers and those who advise them. Data about these groups and systems often came as negative examples: comments about who controls the decision process for 'getting accepted" in the more prestigious journals in the field; examples of having a manuscript rejected; a reflection about how a conference proceedings review committee was selected; a remark about of how an editor was selected. Although much of the data are anectodal and only towards the end of the interviewing process did I begin to examine this area in depth, the intensity of the feelings around this area suggests that these are central and powerful aspects of the knowledge creation and dissemination process in adult education which are perceived by some to be controlled more through power and influence than through an open, colleagial process. Further study of this area would be fruitful.

An informal network also exists which is often a result of earlier mentoring, friendships, and participation on various adult education and research committees and groups. I gained a sense that much of this networking, and the resultant cooperation and support came about because of mutual interest or attraction. Non-systematic observation of the patterns of groupings at various conferences suggest that those with similar ideologies were more likely to to meet together informally, and to organize and participate in symposia and other meetings than were people of dissimilar orientations and ideologies. There appear to be a variety of 'camps' with common interest whose bonds are increased through working together on projects, workshops, and publications. On the other hand, these do not appear to be permanent liasons: they change and flow with time, and topic. One can also note others who are less enmeshed into specific friendship or affinity groups, and who seem to float between groups, remaining more neutral. Some of those interviewed have speculated that this more neutral group rise to leadership positions because they tend to be accepted by various sub-groups.

Another informal social support system is that composed of family and social friends, some of whom are also colleagues and co-researchers, but in several cases, are very separate from the professional world of the researcher. Those with families often commented on the support they received from their families, or the tension which occurred, in carrying out their research and writing. In two instances, individuals attributed their marriage breakup in part to the dedication and attention they gave to their research.

Discussion This paper has examined a number of factors and dynamics which not only shape the nature and kind of research undertaken in the adult education field, but also the nature and kind of research product which is eventually published, and which thus becomes part of the mainstream of acceptable science. Although the data from which the observations are derived are field-derived, they must be seen as exploratory and speculative at this time.

This tentative tone should not, however, detract us from acknowledging that there exists in our field powerful forces and dynamics which influence how, and for what purposes knowledge is produced and disseminated. Kuhn's The Structure of Scientific Revolutions has impressed upon us that science is a very human endeavour. This initial study underscores just how human is the generation of acceptable science in the field of adult education.

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TRANSFORMATION ET SENS DE DIRECTION CHEZ L'ADULTE

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RESUME/ABSTRACT

Il est essentiel pour l'adulte de saisir la nature de son évolution et des implications de sa croissance. La saisie de la transformation et du sens de direction devient essentielle pour l'adulte conscient de ce qui se passe et de ce qui se passera en lui.

It is very important that the adult realizes the nature of his growth and the implications of it. If he really knows the meaning of the transformation and of the direction he wants to take, then he becomes more aware of what happens and of what will happen in himself.

INTRODUCTION

En général, on conçoit que la croissance de l'adulte soit caractérisée, jusque dans une certaine mesure cependant, par un sens de direction qui marque le parcours développemental. C'est du moins ce que tente de montrer Bernice Neugarten qui, suite à plusieurs années de recherche, a particulièrement insisté sur le fait que l'adulte possède en lui une orientation qui, toutes proportions gardées, lui indique le chemin, lui rapelle les tâches à accomplir et lui dicte les conduites appropriées au stade développemental où il se trouve (1968, 1969, 1976). C'est ainsi que le concept " d'horloge biologique, sociale, psychologique etc. " s'est imposé à l'adulte en lui faisant réaliser que, mis à part des accidents graves de parcours, sa croissance suivrait normalement son cours selon les paramêtres souhaités.

La recherche actuelle sur l'adulte ne démontre pas nécessairement ce " pattern " et spécialement lorsque celui-ci

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avoue que des transformations importantes se sont produites dans sa vie. Cela montre bien que la transformation propulse souvent l'adulte hors de la direction qu'il s'était originellement donnée. Cependant,cela n'est une raison pour que l'adulte se ferme à toute transformation significative qui pourrait se présenter dans sa vie.

LE SENS DE DIRECTION CHEZ L'ADULTE

Il est normal que l'adulte, considérant les données culturelles et éducationnelles dont il est l'héritier (Artaud, 1985; Pelletier, 1981) ait évolué en gardant bien en vue une direction qui pouvait assurer sa stabilité, son identité et sa sécurité (Bédard, 1981, 1983,1984). Plusieurs dimensions de l'existence (sociales, psychologiques, affectives, spirituelles) étaient ainsi marquées et c'est la raison pour laquelle plusieurs adultes pouvaient même faire preuve d'une certaine suffisance devant une confirmation sociale qui ne faisait que renforcer la position ou la direction choisie. Les imprévus n'entraient donc pas dans cette perspective et ils étaient le plus souvent perçus comme perturbateurs. De cette manière, la croissance ne pouvait être conçue qu'en termes linéaires et unidirectionnels. Tout cela était cependant culturellement motivé par cette vague mais non moins réelle attitude qui voulait que l'adulte sache où il s'en allait, ce qu'il voulait et ce qu'il devait accomplir. Que cette vision de l'existence ait procuré une sécurité certaine à l'adulte, cela ne fait pas de doute. Cette sécurité était cependant accompagnée de l'absence d'un discours et c'est le discours sur le prix que devait payer l'adulte pour se rétrécir à ce point. En effet, pour maintenir à tout prix ce sens de direction, l'adulte s'est souvent fait violence, se fermant ainsi volontairement à cette partie de lui-même à savoir celle qui, comme le montre Jung en particulier, aurait pu lui livrer des richesses insoupçonnées (1967). Et pour ne pas trahir la direction qu'ils se sont donnée, ces adultes, selon l'expression de Ferguson " restent près de l'entrée "(1981,p.67).

Si le sens de direction chez l'adulte est si bien établi c'est que la saisie de cette réalité est devenue une composante existentielle qui fait partie intégrante de la vie de l'adulte. Du moins, c'est ainsi que l'adulte s'est perçu et c'est de cette manière qu'il pouvait, toujours selon ses propres critères, éviter de sombrer dans la crise ou le déséquilibre psychologique. Plusieurs recherches (McGill,1980; Golan,1981; Schlossberg, 1981) n'ont d'ailleurs pas manqué de souligner l'importance et la pertinence du sens de direction pour tout adulte qui veut demeurer maître de ses émotions, de ses agirs et même de sa destinée.

Devant la solidité du concensus socio-culturel et des conditionnements qui ont marqué le parcours de l'existence en ce qui a trait à la réalité du sens de direction chez la personne, il n 'est pas facile de laisser savoir à l'adulte que l'expérience de la transformation peut exiger la mise en veilleuse, du moins de façon temporaire, d'une direction difficile à abandonner.

LA NECESSITE DE LA TRANSFORMATION CHEZ L'ADULTE

Lorsque l'on prend connaissance du parcours développemental d'adultes qui ont osé grandir, qui ont misé sur la croissance et qui ont accueilli leur inachèvement, il ne fait pas de doute que la transformation s'est avérée une avenue qui ne les a pas fait fuir mais qui au contraire, leur a livré l'essentiel de leur être, de leur nature, de leur potentiel. En un mot, la transformation étant apparue nécessaire, des changements critiques ont pu se produire permettant ainsi à leurs auteurs de vivre intensément selon les données de leur organisme.

Cette transformation ne se fait cependant pas sans peine et il nous apparait très approprié de le souligner: Des aspects importants de la personnalité sont questionnés, des facettes du moi sont remises en perspective et des éléments psycho-sociaux jusqu'à maintenant ignorés ou oubliés reviennent à la surface. Lorsque Marilyn Ferguson (1981) fait état des transformations nécessaires pour accéder à l'expérience intérieure elle n'hésite pas à souligner que " chaque transformation est une sorte de suicide, le meurtre d'aspects de l'égo pour sauver un soi plus fondamental" (p.87).

Mais cette transformation, bien que très exigente,est loin de conduire vers "l'anarchie" psychologique ou sociale comme pourrait le croire,à première vue, celui ou celle qui ne veut pas s'éloigner des sentiers bien connus de la sécurité. Il est vrai que toute transformation digne de ce nom éloigne souvent son sujet de pistes ou de repères familiers mais cela n'est pas pour le perdre mais bien pour l'aider à se mettre en route vers une autre direction. Cette direction est cependant bien différente de celle toute tracée d'avance par les instances socio-culturelles.

Il est également normal que tout adulte hésite spontanément à accepter sans plus de discernement la direction proposée. D'ailleurs, la plupart du temps, la tansformation ne livre pas d'emblée le chemin ou la direction qui seront pris. L'adulte qui accepte de vivre une transformation doit accepter de se laisser porter, du moins temporairement, par la dynamique de la transformation. Il n 'est pas superflux de souligner que l'adulte, dans cette situation, se sent très loin de la sécurité, culturellement mise de l'avant par la société. Mais il n'en demeure pas moins que ce qui doit caractériser l'adulte en voie ou en processus de transformation, c'est la confiance, voire l'abandon à une situation de croissance, de défi, de dépassement.

CONCLUSION

Un paradoxe important voit ici le jour et il est essentiel pour l'adulte de le bien comprendre et le de bien assumer. En effet, toute transformation porte en elle son propre sens de direction. Mais c'est en entrant intensément dans la dynamique de la transformation que l'adulte pourra saisir cette direction, lui faire confiance et la vivre en plénitude.

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IMPACTS DES ÉTUDES UNIVERSITAIRES SUR DIVERSES DIMENSIONS DE LA VIE ADULTE

RECHERCHE COMPARÉE

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Nous disposons d'un certain nombre de recherches sur les problèmes occasionnés par le retour aux études. Plusieurs d'entre elles ont été menées dans les années '70 au moment où se produisait ce qu'on a appelé le phénomène des «re-entry women». La nouveauté du phénomène a provoqué l'intérêt des chercheurs et la publication de nombreux articles. Très peu de chercheurs (De Groot, 1980; Gilbert, Manning et Ponder, 1980; Huston-Hoburg et Strange, 1986; Ladan et Crooks, 1975, 1976; Lance, Lourie et Mayo, 1979) ont tenté de savoir si les impacts des études se présentaient différemment chez les hommes et chez les femmes. Par ailleurs, durant les années 1980, une littérature abondante a été publiée sur les difficultés familiales rencontrées par les étudiants adultes et sur les problèmes d'organisation des études. Les recherches de Dufresne-Tassé et al. (1986), de West et al. (1986) et de Watkins (1974) traitent notamment, des impacts sur le travail; certains impacts sur la vie sociale et les loisirs sont identifiés dans Bialeschki et Anderson (1986), Dufresne-Tassé et al. (1986) et West et al. (1986).

Comment sont vécues les études chez ceux et celles qui fréquentent nos programmes? Y a-t-il des différences importantes d'un pays à l'autre? C'est ce que nous avons voulu explorer tant à l'Université de Montréal qu'à l'Université Simon Rodriguez de Caracas.

Les sujets de recherche

Les personnes devaient avoir une expérience de travail; elles avaient effectué un retour aux études ou se percevaient dans un processus d'éducation continue; elles étaient inscrites dans un programme de 1er ou de 2e cycle (Caracas: éducation et administration; Montréal: andragogie). Elles étaient suffisamment avancées dans leur programme pour avoir l'impression d'être sur le point de terminer.

L'échantillon

A Montréal, vu leur petit nombre, tous les hommes ont été contactés; quelques-uns seulement ont refusé de participer à l'étude. Pour ce qui est des femmes, toutes ont été choisies au hasard. Un échantillon de 51 personnes a été constitué. A Caracas, le recrutement ayant posé quelques difficultés, on a dû recourir à des volontaires; 50 personnes ont accepté de participer à la recherche. A Caracas, comme à Montréal, elles sont en majorité des femmes (C = 66 %; M = 63 %) et sont le plus souvent mariées (C = 56 %; M = 55 %). A Caracas, elles sont âgées en moyenne de 36 ans, sont inscrites à des études de ler cycle (50 %) ou de 2e cycle et ont le travail (98 %) comme activité principale. A Montréal, elles sont légèrement plus âgées qu'à Caracas, leur moyenne d'âge étant de 39 ans. Elles se retrouvent en majorité au 2e cycle et le travail est l'activité principale pour 78 % d'entre elles.

Collecte des données

Nous avons choisi de faire des entretiens semi-structurés et de les enregistrer. Au début de l'entretien, seuls les grands thèmes étaient identifiés; les personnes étaient invitées à donner un aperçu général de leurs études puis à parler des impacts de celles-ci. Des questions étaient posées au fil de l'entretien pour faire préciser un point ou l'autre ou pour aborder un aspect non traité spontanément.

Définition des impacts des études

Les impacts étaient entendus comme les réactions des personnes vivant dans l'entourage, et les changements perçus dans la relation avec ces personnes. Nous avons choisi d'examiner les impacts sur la vie familiale, le travail, la vie sociale et les loisirs. Pour permettre aux différences culturelles de se manifester, nous avons laissé aux personnes interviewées le soin de définir ce qu'elles entendaient par vie familiale, vie sociale, loisirs.

Les impacts des études sur la vie familiale

Nous avons distingué entre famille proche et famille élargie. De l'identification spontanée des personnes constituant la famille proche, nous avons obtenu cinq types de définition. A Caracas, la description la plus répandue (32 %) correspond à la définition: personnes qui ont des liens de consanguinité (parents, frères, soeurs, enfants) et de mariage (conjoint-e, beaux-parents) et qui habitent ensemble. A Montréal, la description la plus fréquente (39 %) correspond à la suivante: personnes qui habitent ensemble, en couple, et qui ont des enfants. Ce premier constat nous permet de mettre en lumière une différence culturelle importante: la conception de la famille proche. Lorsque l'étudiant vénézuélien parle des réactions ou des changements perçus dans ses relations avec sa famille proche, il inclut un plus grand nombre de personnes vivant sous un même toit.

Considérant que les réactions et les changements n'ont pas le même poids psychologique selon qu'ils sont attribués à une personne ou à une autre, nous avons distingué entre les réactions du conjoint ou de la conjointe, des enfants, des autres membres de la famille proche, et des membres de la famille élargie. Nous ne rapporterons ici, que les réactions et changements les plus fréquemment perçus chez le conjoint et la conjointe et chez les enfants.

Les réactions et changements perçus chez le conjoint ou la conjointe

Il y avait dans chacun des groupes, 27 personnes vivant en couple. Il n'y a pas de différence importante entre les deux groupes. Les réactions les plus souvent perçues ont été: compréhension, support, collaboration particulièrement dans les tâches quotidiennes, stimulation à étudier, mais aussi mécontentement, indifférence, jalousie même. Parmi les changements perçus dans la relation avec le conjoint ou la conjointe, celui qui a été rapporté le plus souvent par les deux groupes est: le temps passé ensemble a été réduit les fins de semaine surtout. On a aussi mentionné le risque d'évoluer, de cheminer seul. Pour éviter cela, à Montréal surtout, certaines personnes discutent à la maison des choses qu'elles apprennent; cependant certaines semblent démunies parce que le conjoint ou la conjointe ne s'intéresse pas à leurs études. Dans quelques cas, il y a eu rupture.

Les réactions et les changements perçus chez les enfants

Il y a des enfants qui n'ont pas eu de réaction parce qu'ils étaient habitués à voir le parent aux études ou à l'extérieur de la maison. Par ailleurs, les réactions les plus fréquentes ont été: du support, de l'encouragement, une stimulation à étudier comme papa ou maman, de la fierté: on le dit aux amis, de l'intérêt pour les études du parent. On a aussi noté des insatisfactions en raison des absences répétées et de la réduction des activités familiales les fins de semaine et durant les vacances.

Les changements perçus dans la relation avec l'enfant ont surtout été notés à Montréal, et c'est ce qui surprend dans ces résultats. Des 27 parents vénézuéliens susceptibles de rapporter des changements, seulement 14 l'ont fait. On peut faire l'hypothèse que les parents de Caracas portent moins d'attention aux réactions de leurs enfants. Une autre hypothèse serait que la famille proche étant plus large, d'autres personnes prennent la relève; l'absence physique et psychologique du parent-étudiant se ferait ainsi moins sentir. Par ailleurs, tant à Montréal qu'à Caracas, le quart des parents note une amélioration de la communication, les études leur auraient permis de mieux comprendre leurs jeunes - des adolescents pour plusieurs - et d'être plus à leur écoute.

Les impacts des études sur le travail

Le travail absorbe beaucoup de temps chez une large majorité des personnes interrogées: en moyenne entre 33 heures (Montréal) et 37 heures (Caracas) par semaine. Les impacts des études sur cette dimension ont été examinés sous quatre angles différents, les réactions et les changements perçus dans la relation: 1) avec le supérieur immédiat; 2) avec les collègues de travail; 3) avec les subordonnés; 4) enfin, les effets des études sur l'emploi.

Chez le supérieur immédiat

On note le plus souvent du support, de l'intérêt et ceci serait plus fréquent à Caracas; une loi, qui oblige l'employeur à accorder quelques heures de congé pour études, expliquerait ces attitudes. Très peu de personnes parlent de changement dans leur relation avec le supérieur immédiat. Lorsqu'elles en parlent, elles indiquent: une confiance en elles accrue, davantage d'échanges mais aussi, des relations plus difficiles, plus confrontantes.

Chez les collègues

Dans le contexte où les collègues ont été informés, on note une absence de réaction, plus fréquente chez les collègues de Montréal, comme s'il y avait une sensibilité moins grande envers la personne qui étudie. Lorsque des réactions sont identifiées, ce sont le plus souvent des manifestations de support, d'intérêt et une reconnaissance de la compétence souvent exprimée en termes de demande d'avis. Une proportion assez importante des réactions manifeste de la rivalité, de l'envie, du sarcasme et ce, plus souvent à Caracas qu'à Montréal. Il se pourrait qu'à Caracas, les collègues réagissent ainsi parce qu'ils ont souvent à assumer une partie du travail de la personne qui étudie. Lorsque l'on arrive aux changements perçus dans la relation avec les collègues, il semble que les études ont peu d'effets si ce n'est, dans certains cas, une amélioration de la communication.

Chez les subordonnés

Dans cette catégorie, nous avons inclus les personnes qui travaillent sous la direction du sujet ou encore les étudiants et étudiantes. A Caracas comme à Montréal, on parle très peu des réactions des subordonnés. Par ailleurs, les changements dans la relation sont plus nombreux à Montréal, ils sont notés, pour la plupart, par les éducateurs et éducatrices: ils ont une meilleure compréhension des étudiants, ils les perçoivent différemment, leurs relations sont plus égalitaires.

Les effets des études sur l'emploi

A Caracas, une proportion plus grande d'étudiants et d'étudiantes entreprendrait des études tout en sachant que cela ne changera rien à leur emploi (C = 40 %; M = 29 %). Il ne faudrait pas conclure que les études n'apportent rien d'autre que des espoirs. A Caracas (22 %) comme à Montréal (49 %), certains bénéfices en avaient déjà été tirés: augmentation de salaire surtout, obtention de charges de cours, promotion. Ces données laissent croire que lorsque les études ont des effets sur l'emploi, ils se font sentir plus rapidement à Montréal qu'à Caracas mais ils vont dans des directions similaires.

Les impacts sur la vie sociale

La vie sociale, à Caracas comme à Montréal, c'est surtout: rencontrer des amis, la famille, des collègues de travail. C'est aussi, à Caracas, rencontrer des collègues d'études. Les impacts les plus fréquents sont: une réduction du temps consacré à ces rencontres, pour certains; et pour d'autres, on note peu ou pas de changements.

Les impacts sur les loisirs

A Caracas, le terme loisir n'existe pas; il faut parler de «diversión» et d'«entretemiento» pour couvrir cette réalité. Ce sont, en général, des activités physiques, culturelles, artistiques faites seul ou avec des membres de la famille ou des amis/connaissances. Peu de gens à Caracas parlent des impacts des études sur leurs loisirs, comme si ceux-ci occupaient moins de place que la vie sociale. Les impacts les plus souvent notés, à Montréal comme à Caracas, sont une réduction du temps de loisir ou l'abandon de certaines activités comme la lecture dite gratuite, aussi, les études sont ou sont devenus les loisirs.

Conclusion

Cette recherche a permis une meilleure connaissance du phénomène des études dans la vie d'adultes qui fréquentent l'université et ce, dans deux cultures. Elle a permis de constater certaines différences dans la définition des dimensions vie familiale, vie sociale et loisirs. Les réactions des divers milieux et les changements dans les relations sont, à quelques exceptions près, assez similaires d'un pays à l'autre.

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NOWLEN'S APPROACH TO CONTINUING PROFESSIONAL EDUCATION: NEW STRATEGIES FOR CONTINUING LEGAL EDUCATION

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ABSTRACT

Nowlen aborde la question de formation professionnelle continue (FPC/CPE) à l'intérieur du contexte da la profession juridique. La méthode est appropriée à la formation continue juridique (FCJ/CLE). Trois strategies sont particulièrement compatibles à la FPC (CPE): la collaboration entre l'association professionnelle et les éducateurs en formation continue, l'extension de la formation continue à des relations d'enseignement général audelà de programmes simples, et l'orchestration de stratégies pédagogiques et non-pédagogiques.

Nowlen's approach to continuing professional education (CPE) is examined within the context of the legal profession and appears well suited to continuing legal education (CLE). Three strategies particularly compatible to CLE are collaboration between the professional association and continuing educators, expanding continuing education beyond single programs to comprehensive learning relationships, and orchestrating educational strategies with noneducational ones.

INTRODUCTION

The intended outcome of continuing professional education (CPE) is improved performance. Unfortunately, translating intentions into actual outcomes can be an elusive task. As Sork aptly states, the "translation from the philosophical position to practical programming strategies is rather weak" (1983, p. 54).

Recently, through the formulation of his update, competence, and performance models, Nowlen (1988) has not only described what continuing professional education has done, but also what it ought to do in assuring competent professional performance. Can this innovative, conceptual approach be translated into strategies for real, practical concerns? It can be if, as both Lindquist (1978) and Rogers (1983) advise, the innovation is well fitted to the context of its application. This study examines Nowlen's approach to CPE within the context of one application; the legal profession. How compatible Nowlen's concepts are to the legal profession will, in part, determine how beneficial they will be as strategies for future endeavors in continuing legal education (CLE).

The study reviews the major concepts within Nowlen's approach to continuing education for the professions. Nowlen's concepts are then compared to the American Bar Association's objectives, strategies, and concerns in addressing professional competency and responsibility. The data are derived from reports by the American Law Institute-American Bar Association Committee on Continuing Professional Education (ALI-ABA) which is an authoritative voice of the legal profession's educational endeavors. The compatibility of Nowlen's concepts in the context of the legal profession is analyzed in the three areas suggested by Rogers (1983): 1) values and beliefs, 2) previously introduced ideas, and 3) needs.

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NOWLEN'S MODELS OF CPE

Nowlen (1988) suggests three models on which CPE programs may be based. The first, and most traditional, is the update model. The major aim of an update program is to keep professionals "up to date" in the new developments of their profession that may affect their practice. Update models focus primarily on knowledge and skills. However, update CPE programs do not adequately address competence-related aptitudes and strengths nor personal weaknesses that impair competence.

The second model, the competence model is designed to address more comprehensively the competency traits found within the individual: "the critical higher order skills of mind, specialized knowledge and skill, motivation for excellence, the maturity to manage personal affairs well, and the grit to overcome setbacks" (Nowlen, 1988, p. 60). However, the competence program only focuses its approach on the individual though there are other factors that can influence performance.

The third model, the performance model, is based on the understanding that performance cannot be fully understood through the decontextualized individual. Nowlen suggests, "Performance is structured by a double helix in which there are two complex interactive strands, each bearing only part of the performance code. One carries cultural influences, the other the individual's characteristics"(1988, p. 73). Therefore, "...the double helix of performance is the interaction of culture (including the psychological environment as well as the organizational) with the individual" (Nowlen, 1988, p. 95).

CONTINUING LEGAL EDUCATION

Definitional Assumptions and Objectives for Competence

At its inception, continuing legal education was tied to the objective of enhanced professional competence. CLE's initial objective of enhanced competence consistently has been restated by a number of articles, conferences, and studies over the last thirty years. Therefore, the tie of CLE to enhanced competence seemed to be treated as a "given"; an unquestioned assumption.

Since 1980, the most widely used reference to a working definition of lawyer competence is based upon one described in A Model Peer Review System. Its list of basic elements of lawyer competence is as follows:

> Legal competence is measured by the extent to which an attorney (1) is specifically knowledgeable about the fields of law in which he or she practices, 2) performs the techniques of such practice with skill, (3) manages such practice effectively, (4) identifies issues beyond his or her competence relevant to the matter undertaken, bringing these to the client's attention, (5) properly prepares and carries through the matter undertaken, and (6) is intellectually, emotionally, and physically capable. Legal incompetence is measured by the extent to which an attorney fails to maintain these qualities (Houston Conference, 1981, p. xi).

Strategies of CLE

Examining the evolving competency "movement" over the last two decades gives several insights into the role of CLE and the profession's concern for competence (Houston Conference, 1981). It might be construed that the competency "movement" began with the type of strategies with which the legal field was most proficient and comfortable. The first strategies involved rendering legality to the issue with disciplinary codes, etc. Next, the focus was upon formal education using traditional content. The focus gradually shifted to nontraditional forms of legal education like CLE.

The first strategic use of CLE emphasized the role of continuing education as a supplement to formal preparatory education in law schools. Thus, the emphasis remained on legal doctrine and analysis. Current uses of CLE now include skills training; a novel addition to the traditional area of legal doctrine. For example, a hands-on teaching approach was developed by the National Institute of Trial Advocacy (NITA) for trial skills. Though the continuing education approach was initially conceived as a voluntary lifelong learning experience, the strategy of mandating certain subject areas or certain required number of hours has recently been added.

The proposals for future strategies addressing professional competency are going beyond the premises on which most current CLE programs are structured, for example, the specialization and peer review proposals. These new strategies are an acknowledgement of the growing complexity not only of legal doctrine and analysis, but also the basic nature of the profession. Specialization was proposed as one means of restructuring the profession to ensure excellence by designating and certifying the expertise of lawyers in certain areas. Peer review grew, in part, from a criticism of mandatory CLE as ineffective as well as an imposition on already competent lawyers. The approach sought to focus on those who most need help by creating a system to identify and assist lawyers in trouble.

Concerns of CLE

Within the differing educational strategies there is another underlying factor which shapes the various competency proposals outlined above. The proposals are dictated in part by varying assumptions of the nature of the incompetence problem. For instance, the initial CLE activities were narrowly concerned with aspects of knowledge and skill in legal competence. Their critics and contemporaries, however, tended to describe competency problems in broader terms of lawyer character, capability, and practice structure or economics (Houston Conference, 1981). The social context of the incompetence problem has been elaborated upon during the most recent ALI-ABA conferences. The conferees stressed that the profession in which the individual lawyer performs is itself undergoing great changes. Marked growth of the profession, economic pressures of increased competitiveness, more diversified areas of employment, the loss of collegiality in "megafirms", the weakening of the informal mentor system, and the increased complexity of laws are all intensifying the concern for professional competence (Houston Conference, 1981).

ANALYSIS

Beliefs & Values

The six elements of competency as defined by the legal profession are compatible with Nowlen's concepts of professional performance. Both Nowlen and those in CLE recognize that the elements of professional competence involve the individual as well as the cultural setting in which the individual functions.

Knowledge and skills, traditional areas of the update model, are only two of the six elements of competency listed for lawyers. The legal profession considers three other components of competency which are compatible to Nowlen's competency based model of CPE: 1) preparation and follow through, subject to an individual's motivation, care, and diligence (Houston Conference, 1981); 2) the professional's intellectual, emotional, and physical capabilities; and 3) knowing one's own professional limitations, which is related to mature judgment. These are similar to Nowlen's competence model's concern for the individual's motivation, judgment, self-schema, and personal traits (Nowlen, 1988).

The final competency element acknowledged by the legal profession is practice management which reflects the organizational context in which the attorney must perform. This premise espouses the double helix structure of performance which is basic to the performance model program philosophy. With the increased emphasis of the social context of the incompetence problem during the recent ALI-ABA conferences, Nowlen's double helix interpretation is even more applicable.

Previously Introduced Ideas

Viewing CLE through the perspective of Nowlen's models reveals that two of the models are in current use. The traditional CLE programs now in effect tend to bear the characteristics of the update model that focuses upon the professionals knowledge and skills. More recently, CLE programs were being introduced which address other aspects, such as critical thinking techniques and ethical decision making. Both update and competence models are in partnership with Nowlen's performance based model. Thus, having previous exposure to the update and competence models as past CLE strategies should speed the future acceptance of the performance model.

Needs of CLE

The evolving line of thought concerning the needs of the legal profession in addressing competency has much in common with Nowlen's double helix structure of professional performance. The first type of CLE activities were narrowly focused upon the knowledge and skills aspects of lawyer competence. More recently, the activities have to some extent been widened to include broader intellectual capability and judgment. In the most recent ALI-ABA reports, perceived needs that must be addressed are expanding still further to encompass the social context of the profession and its subsequent effect on individual performance. Nowlen's double helix structure of professional performance is very applicable to the legal profession's concerns on legal competence. It is likely now that those concerned with CLE and the issue of lawyer competence would agree with the far reaching context in which attorney performance must be addressed.

CONCLUSIONS/DISCUSSION

The results of the study indicate that Nowlen's approach to CPE fits well with the context of continuing legal education (CLE) based upon criteria suggested by Rogers. The underlying premises of Nowlen's concepts were parallel to the bar association's basic beliefs and values concerning CLE as reflected by its definitional assumptions and stated objectives. Nowlen's update and competence models, which are a part of his total approach to CPE, were reflections of past and present CLE activities. And most significantly, Nowlen's performance model foreshadows the concerns and needs voiced by the legal profession in assuring professional competence and responsibility in the future. Thus, Nowlen's innovative strategies to CPE could be very beneficial to the planning of future CLE endeavors.

Practical Implications

There are three strategies suggested by Nowlen found to be particularly compatible to continuing legal education. First, collaboration between the professional association and continuing educators has a firm basis on which to build because of the commitment and responsibility the American Bar Association has historically had in CLE. A second strategy, expanding continuing education beyond single programs to comprehensive learning relationships, has yet to be achieved. Many of those involved in CLE still view CLE as a series of single programs and thus view education as only a part of the competency solution. This view was repeated in the 1987 Arden House III Conference, "Continuing legal education, whether mandatory or voluntary, can only hope to make a difference in the area of law knowledge, legal skills, and practice structure. It cannot effectively address the issues of character and capability. Nor is it intended to" (1987, p. 363). For them, the aspects of competency involving character, capability, and economics need more direct actions from the profession, such as admission standards, counselling the referred lawyer through peer review and restructuring the profession through specialization. A necessary third strategy is orchestrating educational strategies with other noneducational ones such as changes in policy and modifications in the structure of the profession. Ironically, the "other" competency proposals suggested in recent ALI-ABA conferences have continuing legal education aspects imbedded within them. The proposal of restructuring the profession through specialization will require study for certification in the specialized area. The proposal for peer review policy will have educational activities needed within the remedial action of a referred lawyer.

From these examples of practical strategies, with a clear understanding of Nowlen's models within the context of the legal profession, an effective bridge to practical strategies can be built. The study is an essential step in bridging the gap between philosophical positions and practical strategies. Other analyses such as this could help determine the compatibility of Nowlen's innovation within the unique context of other professions.

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The Challenge for Indigenous Approaches to Adult Education and Development: A Need for a Reconciliation

Anita Bonson

This paper examines an apparent tension between the recent trend to indigenous approaches to development and a persistent acceptance by indigenous adult educators of Western-based development and educational values and goals.

On examine l'existence d'une tension entre l'orientation récente vers des interprétations indigènes du développement et l'acceptance persistante des valeurs et des buts du développement et d'enseignement qui sont à l'origine occidentals.

This study was undertaken at least partially from a sense of frustration with the state of the literature in an area of great personal interest. All too frequently, it seemed that the relationship between adult education and development was a question about which "much is written; little is said". It was hoped that, as a result of the research, some more definitive connections might be established among what appeared to be fairly scattered (and often confusing) elements.

Thus, two purposes were set for the study. The first was to attempt to bring more clarity to the existing discussion of adult education and development. This was to be done on a conceptual/theoretical level, under the assumption that clarity at this level would also potentially shed more light on empirical/practical issues. The second purpose was to add some depth of understanding to the topic, through an examination of some of the implications of conceptualisations of the development/adult education relationship in a specific context--West African and Caribbean English-speaking nations, with a focus on Nigeria and Jamaica as exemplary of the two regions of the context.

The first purpose was undertaken through analyses of the development of development thought and of the ways in which the development/adult education relationship has been viewed. The lack of a clear conceptualisation of phenomena is evident in the plethora of literature on this relationship. The literature rarely utilises explicit frameworks within which to analyse the concept of development; rather it tends to be only descriptive and eclectic in nature. Definitions of development, where they are given, tend to be technical; certainly there is little attempt to examine the concept with a critical approach. Because of this, the place of adult education in the development discussion is difficult to ascertain; therefore, the analysis also considers the points at which views on the development/adult education relationship seem to be connected to or reflective of shifts in development thought.

The overview of development theory since the 1940s indicated two major changes. The first involved a shift from conceiving of development purely in terms of economic growth to recognizing that, alongside such growth, development should also involve the reduction of inequality. Even the modernisation perspective was modified and broadened to include aspects such as "redistribution"; dependency and interdependence approaches tended to have equality as their major development goal.

The second change was an increasing criticism of the "Eurocentric" nature of development theory; it is only recently that western theorists have begun to acknowledge that the experience of Western industrialised nations may not be applicable to the "developing world". For many, this acknowledgement is manifested in a new emphasis on culture and on contextually and historically specific and unique modes of development. Thus, there is also a greater recognition of the possibility that the "solutions" in a particular situation are more likely to come from within that situation. To some, this has implied a questioning of the very concept of development itself.

The particular meaning attached to "development" was perceived to be one of the major factors influencing perceptions of the development/adult education relationship; the other major factor considered was the function in society ascribed to education in general and to adult education in particular. In general, this function is viewed from either a consensus (or equilibrium) or a conflict perspective, with education considered to be either a reproductive or a transformative force. In terms of education's role in development (considered as a form of social change), approaches tend to fall into two categories, which could be labelled the human capital or incrementalist and the structuralist perspectives (Simmons, 1980). The former sees education as an institution which can be reformed so that it can work within the existing structures of society to bring about the benefits of development, and is most associated with the development goal of economic growth. The latter, on the other hand, maintains that political, economic and social structures must themselves change before educational reforms can have any hope of working towards the major development goal of increased equality.

While there appears to be no definite correlation between the different views on the development/adult education relationship and development theories (the former often lagging behind the latter and/or taking tangential lines), these views can still be seen to fit more or less into one or another of the development perspectives. Thus, the incrementalist perspective is consistent with modernisation theories, while the structuralist perspective is in accord with dependency or interdependence approaches that focus on the goal of increased equality. Even the questioning of development as a value is echoed in the writing of some educators, who are equally uncertain of the value of education, such as it is (eg., Illich, 1984; Curle, 1973).

However, it should be noted that, despite all the changes that have occurred in development thought, many elements steadfastly resist change, and continue to influence development strategies throughout the political spectrum--one such element being the "classical growth paradigm" (Seers, 1979). In the same way, even with a shift in prominence from incrementalist to structuralist positions on education's role in development, the influence of the former has decidedly not disappeared.

The second purpose of the study, to examine the implications of this analysis in a specific context, was carried out through an interpretation of selected adult education literature from Nigeria and Jamaica written in the period 1976-1986. The interpreter's own expectations, based on the analyses of development and educational thought and on her knowledge of the two nations was the starting-point for the interpretation.

In this case, it was expected that the attitudes (implicit or explicit) towards development and the development/adult relationship would reflect not one of the orientations noted, but rather a mixture of elements from several different orientations. Specifically, some elements of the dependency/neo-Marxist critique of development and of education's reproductive functions were thought likely to be present, as was the influence of the interdependence/non-Marxist structuralist perspective. As well, it was expected that the concerns of the earlier modernisation/incrementalist perspective would also be evident.

Such a mixture was expected because of the political and economic situations of the two countries. They know the experience of neo-colonialism and foreign ownership and possess many of the political, social and economic difficulties and dilemmas typical of Third World nations struggling in the periphery or semi-periphery of the global economic order. At the same time, they have to this point chosen to follow a more or less "capitalist path", and must therefore, as nations, have some commitment to capitalist values and ideology--though they follow this path with less ease than do the industrialised nations.

It was therefore expected that emphasis would be placed on adult education as a "tool for development"--as a means to an end rather than as an end in itself. As a corollary to this, there would be some concern with adult education's potential role in the reduction of inequality. Since illiteracy is generally considered to be an indicator of poverty and underdevelopment, and since both countries have high illiteracy rates, it was also expected that considerable attention would be paid to adult literacy education.

Following from these expectations, four questions were formulated. First, how much importance is accorded to adult literacy education and what is literacy's significance to development? Second, is a harmony assumed (and considered beneficial) between adult educational and national aims and objectives? Third, is the reduction of inequality a major concern of adult education and, if so, what is adult education's perceived role in this task? And fourth, what degree of importance is attached to "structural change", either internal or international, and what role is adult education expected to play in this regard?

With all four questions, there were differences as well as similarities found between the two sub-contexts. For instance, literacy education was given considerable attention and was considered essential to the development process in both, but this was most pronounced in the Nigerian literature--not surprisingly, given that country's much higher illiteracy rate.

Despite many such differences in emphasis and degree, the major role of adult education in these two societies, insofar as it can be determined from an interpretation of their adult education literature seemed to be very similar. Whether discussed in terms of literacy or skills training, human resource development, or citizenship education, adult education's main role seemed to be seen to lie in its capacity to respond to national objectives, whatever these might be. At least the literature indicated an apparent need to try to persuade the respective governments that adult education does have this capacity. Even where the objective was some kind of "social change", it was usually only whatever kind of change the government was promoting.

Yet there was certainly evidence in both situations that adult educational and national objectives may not always be harmonious. First, even when governments expressed a belief in the importance of adult education, their professed interest did not seem to be matched by support--either moral or material. Indeed, many obstacles were placed in the way of adult education programs, particularly in the case of Nigeria. Second, while voicing only a toned-down criticism of this lack of support the literature still managed to imply a level of concern (particularly with inequality) beyond that to which the government might want adult education to adhere. The possibility that adult educators may tend to interpret development differently or to value certain aspects of it, such as equality or autonomy, more highly than do their governments seems somewhat more likely than that a true paradox exists: that the objectives of both parties are entirely consistent, despite the fact that their words and actions seem to do anything but convey a sense of harmony.

Overall, there was less emphasis on inequality than had been expected, but more in the Jamaican literature than in the Nigerian. The same situation was found with regards to the question of structural change. For both of these last two questions, the subject was more often indirectly than directly addressed. This would seem to indicate that, even if educators desire structural change to overcome inequalities, they still seem to feel they must focus on the "practical" issues such as literacy education, for the role of adult education in such structural change is perceived to be at most an indirect one.

Expectations regarding the development perspectives that might be represented in the literature were not entirely borne out, perhaps partly because of the need to be cautious in discussing objectives. Certainly there was an evident interest in "modernisation", and in adult education's potential for developing the "human capital" thought necessary to this process--though there was also evidence of dissatisfaction with this perspective and of a somewhat broader view. On the other hand, there was little critique of education's reproductive functions, and what there was was usually directed at the formal system. Adult education was still perceived as a means to overcoming the reproduction of inequalities reinforced by formal education--particularly through its opening up of educational opportunities for those who might otherwise "miss out" on them. There was no evident concern that in doing this adult education may itself be "legitimating" governments which have no intentions of radically altering the society's structure of rewards.

The dependency and interdependence/non-Marxist structuralist perspectives could be seen in some concern for "self-reliance" and "self-sufficiency", but this was not prominent. The Jamaican literature written during the period of the 1972-80 Manley government was the most openly critical of dependency and neo-colonial relations; otherwise, the nations' desire for caution in this regard seemed to be reflected in the adult education literature. In terms of internal structural change the degree of consideration was more variable. The Nigerian literature did not deal with the question directly at all and, while the Jamaican literature occasionally directly expressed the need for such change, it too more often addressed it in a fairly indirect manner and was generally vague with regards to the nature of the desired changes.

On the whole, although the modernisation/incrementalist perspective was most evident, none of the frameworks that have been devised in which to view the development process and education's role in this process seemed to be clearly represented in the literature. This would indicate that none of these frameworks answers adequately the concerns either of the region or of the two countries.

This inadequacy and the differences found between the two sub-contexts point to the unarguable importance of contextuality. Clearly, approaches to development and to the development/adult education relationship should be informed by the realities of the particular context in question. However, despite the seemingly inadequate (or at least incomplete) applicability of the existing approaches to the contexts examined here, these approaches still appear to have a great deal of influence.

This is especially so with regards to the concept of "modernisation", which still carries an implication of "Westernisation". In much of the literature examined in this study, the acceptance of Western-based development and educational goals was quite apparent. The Nigerian authors based much of their critique on Western notions that may be quite irrelevant to the Nigerian situation. For instance, they decried the lack of "a sense of national identity" but did not consider that the nation-state and the kind of "nationalism" they presumably seek are both European constructs. While nation-states have been created in Africa, a sense of national identity does not necessarily follow.

A cohesive identity might be more likely to emerge from the tapping of at least some of the traditional elements in society. Omolewa (1981) devoted a chapter to traditional education in Nigeria. Here, he expressed a desire not to romanticise the past: traditional education systems were too closed and limited to offer much to the reality of modern Nigeria (pp. 23-28). Omolewa was probably right to be wary of glorifying the traditions of the past. Certainly the traditional systems could not fully accommodate the realities of present-day Nigeria. Nevertheless, it does not seem wise to go too far in the other direction. The educational goals espoused by the Nigerian writers did not seem to take traditional education into consideration at all. Rather, they focussed on another concept that at this point has much more meaning to Western industrialised societies--literacy. In this regard, Allen and Anzalone (1981) point out that

> the uncritical commitment to literacy as a prerequisite for all other learning ... represents a basic misunderstanding of both cognition and culture ... an education for basic needs would have to treat the role of literacy in the learning process not as a prerequisite ordained by external sanction but as a possible educational goal that becomes meaningful for people at such time that it relates to the social frameworks of satisfaction for their needs. (p. 223)

In the Jamaican literature too, a denigration of traditional ways of thinking, as opposed to Western ways, is sometimes apparent. Gordon (1985) states that "the cultivation and development of a scientific attitude on the part of our people will do much to reduce the incidence of careless thinking and mindless mediocrity which, sad to say, afflicts most members of the Jamaican population" (p. 174). Of course, the "scientific attitude" is a Western value, and therefore more conducive to the achievement of that other Western value, modernity. Because modernity is a Western condition that grew out of the context of Western traditions, African (or other indigenous) traditions may be viewed as inimical to its realisation.

The possibility of a reconciliation between traditional cultures and the desire for the benefits of modernisation should be explored, especially by indigenous researchers. This would probably entail a rethinking of the applicability of "modernity" (as it is presently understood) to the contexts in question. The questions of possible roles for adult education in such a reconciliation and of relevant adult educational goals should also form a part of this exploration.

The relationship of adult education to political structures should also be more specifically examined. It has been assumed here that the political situation has some influence on what is written, but what is the exact nature of that influence? It is recognized that such research is potentially both a "dangerous" and a difficult activity. It would probably require a much closer proximity to the context in question than existed in this study, since it is likely that most of the adult education literature that gets published is more reflective of "establishment" viewpoints than not. If this is the case, the picture of adult education that emerges from the literature is probably only a partial one.

In that they continue to exert considerable influence on indigenous Third World thought about development and adult education (and, indeed, have become a part of this thought), the existing models for conceptualising the development/adult education relationship should not be abandoned. It seems likely that more indigenous conceptualisations will continue to incorporate various aspects of these models. They should not, however, go unquestioned in any examination of this relationship. When approaching the question of adult education and development, it is important not to have too fixed an idea of what *should* be the case. Flexibility, an awareness of the assumptions operating, and a sensitivity to the specific context are essential.

In summary, there appears to be a tension between the fairly recent trend to indigenous approaches to development and the persistence of Western development values. The full nature and effects of this tension, particularly as these relate to adult education, need to be specified and better understood.

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MAYDAY, MAYDAY, MAYDAY !
Educational Implications of the Coastguard Marine Incidents Database

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From 1985 to 1988 about 35,000 "incidents" came to the attention of the Canadian Coastguard. Nearly half of these involved mariners in the western region. Each year about 200 people drown in B.C. According to the Red Cross (1988) the primary cause of drowning in B.C./Yukon are boating accidents. In 1987 the number of drownings in B.C. was 2.15 times greater than the national average. As well as the 8,000-10,000 incidents (groundings, broken down, man overboard etc) that come to the attention of the coastguard each year many more occur "out of the sight of the authorities" or are rectified with local help from friends or "vessels of opportunity". To this list must be added trivial incidents reported to coastguard personnel but not logged or forwarded to rescue coordination centres.

The large number of marine incidents and consequent loss of life in Canada represent a human tragedy on about the same scale as that associated with death from impaired driving. But whereas drunk drivers are a public and visible nuisance, boating accidents occur in remote places and are largely absorbed in the public consciousness without comment. But for political authorities, marine incidents represent a considerable drain on public funds and contain an enormous potential for controversy (such as in the **Ocean Ranger** disaster). There is considerable pressure on coastguard and other authorities to "do something".

Any vessel with a motor greater than 10 h.p. is supposed to be registered but new owners often "forget" to license their boat because of the taxes involved. Moreover, people who drive cars need a license but anyone can purchase a boat, turn the key or hoist a sail and head off into the wide blue yonder. There is a strong lobby in Canada that favours operator (as well as vessel) licensing and mandatory continuing education for boaters. There is an equally strong lobby that believes the costs of enforcing a "heavy" system outweigh the benefits and that boating safety is best ensured through nonformal education that has adequate regard to the social ecology of boating and boaters.

The boating community is changing. For example, the large number of Asian fisherman operating out of western ports has created a new challenge (as shown by the problem with asphyxiation and "running" from authorities in the winter of 1988-89) while declining fish stocks and prices are tempting fisherman to take risks. Other variables remain constant and, in this regard, fisherman interviewed in connection with this study claim that lives will always be lost in B.C. waters until someone changes the weather. Unfortunately, the pressure on fish stocks is causing fishermen to go into rougher waters than before.

Some observers claim that addition of more SAR (search and rescue) resources would not lead to the saving of more lives. Because of the temperature any mariner who ends up in Canadian water will not have a chance unless he or she are rescued quickly or have the capacity to save themselves. Thus, the emphasis should be on **prevention** of incidents. It is widely assumed that the key to prevention is the "courtesy examination" and education.

Boating Safety Education

Boating safety education in Canada largely occurs in institutional settings and is conducted by voluntary associations such as the **Power and Sail Squadrons**, the **Red Cross** and **Coastguard Auxiliary**, by school boards and community colleges (such as the **B.C. Marine Training Institute**), by proprietary schools (e.g. sailing schools) and by sailing clubs and associations. Public education (or communications) campaigns are also conducted by the **Coastguard**, boating **insurance** companies, **radio stations** and other interested parties.

There is a bewildering variety of groups and individuals interested in boating, boating safety, and education. Yet even the most casual observer can see that most boating safety education is anchored in a "schooling" model, occurs in classroom settings not congruent with the needs or preferences of significant sectors of he boating community (e.g. fishermen) and is rarely informed by principles of adult education. More importantly, there is no evidence to suggest it reaches more than a small percentage of boaters.

Purposes

The purposes of this study were to:
1. Examine interactions between variables that distinguish marine incidents.
2. Discuss theoretical perspectives on future research and boating education.

Marine Incidents Database

There are four Rescue Coordination Centres in Canada organized under the aegis of the Dept. of National Defence. R.C.C.'s were established to coordinate SAR operations and depend on coastguard radio operators, private citizens and others for information about incidents in progress. When a boater has a problem he or she will typically contact their nearest coastguard radio station (in the Georgia Strait this would be Vancouver or Comox). If the situation needs a response, or could deteriorate, the coastguard radio operator notifies R.C.C. who "task" appropriate resources. Each month a coastguard employee at R.C.C. compiles data pertaining to marine incidents that involved the coastguard. These are forwarded to national headquarters in Ottawa where data from the five regions is combined.
Data for incidents that occurred in 1985, 1986, 1987 and 1988 were secured on floppy disks and then read into a masterfile on

the UBC mainframe computer. SPSS was used to calculate means, frequencies and cross-tabs and ANOVA. There was an incident number for each case and fields for data on 30 variables. Data on some variables (e.g. day of the week, time of incident, distance from shore, number of persons on board) appear to be valid but we have questions about the validity of some variables which are not encompassed in this analysis. This small study is the precursor to a large scale multivariate analysis.

RESULTS

Means and Frequencies

There were 34,436 incidents entered in files for 1985 to 1988. Of these, 46.5 percent were in the western region, 19.3 percent in central Canada and 16.7 percent in the Maritimes. Most incidents (19.2 percent) were on a Sunday, 17.9 percent were on a Saturday, and 15.2 percent on a Monday. The remaining days of the week each had about 11-12 percent of the incidents. There are more boaters out in the summer and, as a result, 20.5 percent of incidents were in July, 19.7 percent in August and 14.7 percent in June. There was a problem with the way "time of incident" was coded in 1985 but it appears that almost a third of them occurred after 2000 hours (8 p.m.) at night.

The western region has more marine incidents than anywhere else in Canada and the large concentration of boats in the southern Georgia Strait area produced 5826 incidents. The Sand Heads area which, in Coastguard definitions, stretches across the strait to the Northern tip of Gabriola Island, produced 16.9 percent of all marine incidents in Canada while the central Georgia Strait area (north-west of Gabriola) produced 3301 incidents (9.6 percent of the Canadian total).

Vessels were coded according to type and size and there are codes for sailboards, offshore drilling rigs and open boats. In the four years reported here, 36.5 percent of incidents involved pleasure/power boats; 14.9 percent involved sailboats, 25.4 percent involved fishing boats. Sailboards accounted for 1018 incidents (3.0 percent of the total). Rowing boats and canoes were involved in 1384 incidents (4.0 percent of the total).

Because there is little emphasis on securing and using on scene information it is difficult to speculate about the **cause** of incidents. Sometimes the cause has little to do with boat maintenance or the condition of the operator; other times it resides in cumulative errors or negligence that started long before the vessel left the dock. Moreover, once an incident begins what started as an inconvenience can develop into a serious situation (as in the **Bumpy Dog** grounding and the **Sheba Queen** sinking - both near Sandheads, or the **Catch-22** broaching at Thrasher Rock). Sometimes there is insufficient evidence concerning the cause of an incident (such as in the **Canadian National No. 5** sinking). All incidents have a life cycle and, as error piles on error, the **ultimate** cause will often end up being something other than what triggered the incident in the first place. Having said that, it appears the most frequently occurring incidents (n=12,435, 36.1 percent) involved mechanical failure, 10.2 percent were false alarms, 10 percent involved adrift or derelict vessels, 9.9 percent involved groundings. In the four years encompassed by this study, there were 339 man-overboard situations - a very serious event even in calm seas.

The mean wind velocity during incidents was reported to be 10.35 knots (S.D. = 9.02), there was an average of 1.72 persons on board the subject vessels (S.D. = 7.41) and, of the 34,436 incidents, 4337 (or 12.6 per cent) were deemed to constitute **distress** - often involving a Mayday.

Variable Relationships

Incidents involving pleasure/sail ($\overline{X}$=2.61 miles off) and pleasure/power ($\overline{X}$=2.97 miles off) generally occurred closer to shore than those involving government/commercial ($\overline{X}$=13.14 miles off) or fishing vessels ($\overline{X}$=12.45 miles off). However, vessels in distress were slightly closer to shore ($\overline{X}$=5.36 miles, S.D. = 29.20) than those involved in incidents that did not constitute distress ($\overline{X}$=6.01 miles, S.D.= 19.54)

About 200 lives are lost in distress incidents each year. Sometimes several lives are lost in a single incident (such as in the foundering of the **Canadian National No. 5** in Georgia Strait, February, 1990). Nevertheless a crude index of vulnerability can be obtained by dividing the number of lives lost by the number of incidents experienced by, for example, different vessel types. Thus, of the 1155 incidents involving government vessels, 116 (or 10.04 percent) involved a loss of life, 10.55 percent of incidents with open boats involved loss of life as did 8.56 percent of "non-vessel" (inc. sailboards), and 3.23 percent of fishboat incidents. Only 50 sailboat incidents involved loss of life (during 9.7 percent of the sailboat incidents); the 12,566 pleasure/power boat incidents involved 211 (or 1.68 percent) incidents where lives were lost. It is tempting to assume that open boats constitute the greatest hazard but without information concerning the number of boats (by type) in use and not involved in incidents we are in no position to make any such claims. There are many other variables to consider such as the fact 3.10 percent of incidents occurring on Wednesdays and Saturdays involved loss of life whereas only 1.86 per cent of those on Thursdays and 1.77 percent of those on Sundays invclved loss of life (chi-square 39.79, p<.001).

The **cause** and **resolution** of a marine incident involves the conjoint action of many variables. Some of the most crucial reside in the condition and type of the boat and the competence and socioeconomic status of the operator. Others involve the weather. **Resolution** involves location and proximity to SAR resources. The 1988 Red Cross Drowning Report shows that most drownings in B.C. occur in the northern part of Vancouver Island. Poor people who have not had access to boating education, are part of the growing flotilla of "non-traditional fishermen" (clam diggers etc) and are under pressure because of pollution and declining fish stocks, and likely to be out in foul weather in an open (and sometimes overloaded) boat, are clearly in greater jeopardy than the relatively affluent recreational boaters or "traditional" fishermen of the lower mainland. Besides, in the southern straits there are more SAR resources and "vessels of opportunity" are usually closer than in more remote coastal areas. Thus, of the 1492 incidents in the Campbell River/Bella Bella region, 75 (or 5.29 percent) involved loss of life. This is in sharp contrast to the situation in the Gulf Islands where 2.19 percent of incidents involved loss of life (e.g. the 1989 diving fatality at Breakwater Island) or the central Strait of Georgia where only 1.04 percent of incidents involved loss of life.

With nearly 35,000 cases we have a dataset amenable to large scale multivariate analysis capable of showing the conjoint effects of variables. Incidents and prevention education are best couched within ecological frames of reference. They will be better understood by supplementing the coastguard data base with "on-scene" information derived from SAR personnel and, in particular, commercial towboat operators who are creating databases that, in some ways, contain more precise information about the apparent "cause" of incidents than does the coastguard data. There is also a need for coastguard and R.C.C personnel to automate data gathering through the installation of a user-friendly and menu-driven computer network for recording and responding to incidents.

Education

In western Canada, boating safety education is mostly couched within a structural-functionalist frame of reference and, in recent years, has been encumbered by staff cutbacks (in the coastguard), an air of desperation in some parts of the fishing community, the arrival of Vietnamese and other Asian fishing families whose approach to safety is not always amenable to traditional methods (brochures, leaflets etc) and other factors. The ecology of boating poses a formidable challenge to educational theory and practice and, as in AIDS-education (see Boshier, 1990) it is clear that **awareness** and **attitude-change** will not suffice unless they evoke appropriate **behaviour**.

If we employ Boshier's (1990) reification of Burrell and Morgan's (1979) typology of social theory, much is gained by construing boating education from within interpretive, radical humanist and radical structuralist as well as structural-functionalist paradigms. Boating education is not just a rational/technical process of delivering information but one that should be deeply embedded in the sociocultural, political and economic contexts of the many boating communities in Canada. The Vietnamese fisherman in Steveston needs an approach, processes and materials that are not the same as those for the affluent members of the Royal Vancouver Yacht Club.

For a **radical structuralist**, boating incidents stem from adverse socioeconomic circumstances. Radical structuralists are concerned with structures, modes of domination, contradiction and structural relations within an objective world. Boating education cast within this paradigm would focus on class relations and the way the "false consciousness" of poor people cause them to neglect safety considerations. The lack of safety equipment - VHF radios, flares, liferafts, PFD's, also stems from poverty or a lack of access to reasonable supplies. Education would show how victims are created from socioeconomic circumstances.

Like the radical structuralist, the **radical humanist** wants to change power relationships but their approach to education is anchored in a more subjectivist ontology. The radical humanist would realize that people construe the world differently, and develop educational concepts and processes tailored to the multiple "realities" inhabited by say, fishermen, pleasure boaters, commercial operators or kayakers. The radical humanist places great emphasis on human agency, the ability of people to act to protect their own interests. Boating education construed within this paradigm would be participatory, conducted in community - rather than instititional - settings, involve "teachers" and "learners" of equal or similar status and designed to empower (even poor) boaters to take action to protect themselves. It would also lay stress on gender, power relationships on boats and the extent to which "male dominance" creates vulnerabilities in man overboard or other perilous situations.

Education construed within an **interpretive** paradigm would be based on studies of ways in which men and women construe "safety", "risk" and "prevention" from within phenomenological frames of reference. There is a strong suspicion in some quarters that the macho attitude in some parts of, for example, the fishing fleet, results in situations where people are **aware** of dangers but fail to adopt the appropriate **behaviour** - just like cigarette smokers, people who drive without seat belts or fornicate without condoms. An interpretive approach will be particularly important for new-Canadians who fear "authority", have learned to distrust government, and do not understand prevention messages in English.

The large number of boating incidents in Canada, and the needless loss of life that results from them, constitutes a significant challenge for adult education.

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LEARNER RESPONSES TO TELEVISION IN DISTANCE EDUCATION: THE NEED FOR A QUALITATIVE APPROACH TO RESEARCH

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Abstract

Despite the worldwide growth of distance education and over 30 years of media research, little is known about the role and effects of television and other media in delivering distance education for adults. Questions such as: "What media should be used to deliver instruction?" or "Does television or any medium or format within a medium have an advantage over any other in terms of student achievement and satisfaction?" have not been properly addressed by research. This paper examines recent research and attempts to explain its failure to adequately answer questions about the use of television in adult distance education.

The two most significant and inter-related factors proposed are the dominance of experimental or quasi-experimental research methods, and the assumption of a quantitative conception of knowledge. In addition, it is argued that much of the research is methodologically weak.

Rather than rejecting or attempting to perfect the experimental approach, this paper suggests it would be more fruitful to adopt a pragmatic, neo-qualitative approach that combines both quantitative and qualitative research methodologies but which is consistent with a qualitative conception of knowledge.

Résumé

Malgré la croissance mondiale de l'enseigment à distance et plus de 30 ans de recherche consacré aux médias, on ignore encore beaucoup sur l'impact de la télévision et des autres médias chargés de dispenser l'enseignment à distance. Des questions du genre: "Quels médias doivent être utilisés pour dispenser l'enseignment?" ou encore "Est-ce que la télévision, un autre médium, ou même encore la structure d'un certain médium présentent des avantages supérieurs au niveau de la réussite et de la satisfaction des étudiants?" n'ont toujours pas été examinées par la recherche. Cet article examine les recherches récentes et tente d'expliquer les raisons de l'échec de la recherche pour fournir des réponses adéquates a l'utilisation de la télévision destinée à l'éducation à distance pour adultes.

Les deux facteurs les plus significatifs et intimement liés que l'on propose sont d'une part la dominance des méthodes de recherche expérimentale ou quasi-expérimentale et d'autre part, la supposition au préalable d'une notion quantitative de connaissance. Le débat port en outre sur les grave lacunes de la recherche sur le plan de la méthodologie.

Au lieu de rejeter ou de tenter de perfectionner une approche expérimentale, cet article propose la théorie selon laquelle il serait plus productif d'adopter une approche pragmatique et néo-qualitative qui serait associée à des méthodologies de recherche quantitative et qualitative mais qui resterait néanmoins consistente avec une notion qualitative de la connaissance.

Introduction

Despite the worldwide growth of distance education, research in this field is still at an exploratory stage. There is evidence that learning at a distance is as effective or more effective, in terms of student achievement, than learning in the classroom, and research indicates that learning will occur no matter what medium we use to deliver instruction to students at a distance (Schramm, 1977; Smith, 1983). But distance education research has not provided practical and dependable instructional design guidelines that are based on instructional effectiveness (Campeau, 1974). In fact, much of the research that attempts to compare student achievement in different delivery modes is of questionable quality (Bates, 1981; Prosser, 1984; Chacon-Duque, 1985; Shavelson, Webb, & Hotta, 1987).

As a result of the shortcomings of research, much of the instructional design in distance education is based on the intuition of the course designers and authors, resource limitations and the political considerations of the policy makers. In effect, many of the instructional design decisions are arbitrary and not based on any sound theory or research (Campeau, 1974).

Distance education has matured and should no longer be seriously questioned as a way of delivering instruction to adults. What is important now is to look critically at the design of distance education materials and how the adult learner uses them. The use of nonprint media in distance education can be extremely expensive, yet we know very little about the effectiveness, in terms of student learning and student attitudes, of different media. What media should be used to deliver instruction? Does any medium or format within a medium have an advantage over any other in terms of student achievement and satisfaction? Research, thus far, has not been able to answer these questions yet they need to be answered with some degree of certainty in order to provide a rational and theoretical research base for instructional design in distance education.

Two aspects of past research into the effects of television in distance education on student achievement and attitudes are examined in this paper: the findings, and the approaches to research. In examining the research approaches, two factors stand out clearly: the dominance of experimental or quasi-experimental methodologies; and the assumption by researchers of a quantitative conception of knowledge. The significance of the research findings is that they have been neither consistent nor meaningful. It is argued that these three factors, the dominance of the experimental methods, the assumption of a quantitative conception of knowledge, and the lack of meaningful and consistent results are evidence of the need for a change of approach; one that is based on a qualitative conception of knowledge and that uses both qualitative and quantitative research methodologies.

Experimental Research

There have only been a few attempts to conduct truly experimental research in this area. Sullivan et al (1979) compared four methods of instruction for their effects on student achievement and attitudes: live lecture, live videotape, studio-produced videotape, and videotape of a live lecture. Hult (1980) studied the effect of instructor contact on achievement and attitudes by comparing live instruction, videotaped instruction with no instructor contact, and videotaped instruction with contact. Brown, Brown & Danielson (1975) looked at the effects of different instructional treatments (how the content was presented, type of presenter) on achievement and attitudes and the interaction of these treatments with learner characteristics such as age, reading ability and educational level.

The results indicate that student achievement is higher in face-to-face instruction; that students have a more positive attitude towards a course with some instructor contact; and that student achievement is higher when they perceive the presenter in a videotape to be credible.

All of these conclusions must be viewed with caution however. None of the studies attempted to probe possible qualitative differences in learning that might result from using different media for instruction. Student attitudes were also approached from a quantitative perspective. The experimental situations were often unnatural and unrepresentative of real learning situations and the random assignment of subjects may have forced students into treatments they would not normally choose. Sullivan et al (1979) implicitly question the external validity of their study when they specify the following conditions: the subject matter must be novel but interesting; its achievement must be able to be measured precisely; the subjects' initial level of prior knowledge must be low; and the experimental design must permit both teaching and testing during one class period. Hult's (1980) study used a more natural learning context—a complete course—as a unit of comparison, but control of learning outside the treatment situation and random assignment are not apparent. Finally, Brown, Brown & Danielson admit the external validity of their study is in question when they state "these results were obtained from adults seeing very short segments in a one-exposure situation. Whether the results generalize to a longer learning exposure or to a series of programs is undetermined" (p. 402). In brief, little can be learned from these studies.

Quasi Experimental Research

Most research in this field falls into the quasi-experimental category. These are studies in which the experimenter does not have complete control over the experimental environment (Campbell & Stanley, 1963). It means, for instance, that the learning situation or task cannot be completely manipulated to suit the experimenter. The experimenter is thus forced to accept a more natural learning situation.

While the there are more quasi-experimental than experimental studies, the frequent lack of experimental control raises serious questions about their internal validity. On the other hand, the fact that the studies have been conducted in natural settings means they have the potential to be applicable to more than just the experimental condition.

The quasi-experimental studies can be grouped into four categories: comparisons of student achievement in face-to-face instruction with telecourses (Mount & Waiters, 1980; Agler, 1976; Agler & Tinn, 1976; Smith, 1983; Clagett, 1983; Donsky et al, 1983; Zigerell & Chausow, 1983); comparison of student achievement in telecourses with face-to-face instruction which incorporates television (Brown, 1976); attitudes of learners towards television (Brown, 1975, 1976; Sell, 1976); the relative importance of various course components in distance education as perceived by learners (Purdy, 1978; Dallas Community College District, 1983); and televised classroom instruction (Robinson & West, 1986).

These studies indicate that there is no significant difference between the achievement of learners taking telecourses and those taking the face-to-face instruction. They reveal that students prefer instructional television programs that present material that is explicitly related to the course; they are not pleased when the programs appear to be entertainment; and they do not value television programs that repeat material that is in other course components. Students also appear to prefer television programs in which the presenter is actually an actor in the vignettes rather than a third party describing them.

As in the case with the experimental studies, however, caution must be applied in interpreting these results because there are serious methodological problems with many of these studies. Mount and Waiters (1980) did not control for initial ability levels. Agler and Tinn (1976) do not appear to have controlled for confounding variables such as different instructors or different measurement instruments. Smith (1983) attempted to find out what types of courses should be offered by television and what formats used but only compared achievement levels of telecourses with parallel on-campus courses. There does not appear to have been any control of variables in Clagett's (1983) survey of final distributions of telecredit and on-campus students. Donsky et al (1983) calculated student scores differently in their treatment and control groups, there were no pre- or post-test observations and there were significant demographic differences in the two groups. It is questionable if any variables were controlled in Zigerell & Chausow's (1983) study. These are just a few of the methodological problems found in the quasi-experimental studies which make their findings suspect.

From a qualitative perspective, the quasi-experimental studies offer the advantage that they use more natural learning situations—complete courses with learners who are taking the courses because they want to and not because they have been randomly assigned into a treatment or control group. However, because these studies still approach learning from a quantitative perspective—viewing it essentially as a reproductive process—they have focussed primarily on achievement scores. Thus they reveal little about the quality of learning and their experimental validity is compromised.

Despite the abundance of research in this field then, there are only a few meaningful results. The most important conclusion that can be drawn is that there is no conclusive evidence that the use of television in distance education affects student achievement or attitudes. The research, however, fails to deal with specifics of course delivery. Instead there seems to be a preoccupation with attempting to prove the value of distance education in general.

Research Approaches

A major reason for the lack of meaningful findings has already been alluded to: the dominance of research conducted in the hypothetico-deductive paradigm using experimental or quasi-experimental methods. This paradigm assumes a quantitative conception of knowledge which views learning as essentially a reproductive process. Consequently, researchers have focused almost exclusively on comparing achievement and attitudes in narrow quantitative terms. It has been extremely difficult to accomplish this in properly controlled experiments, so we are left with results that not only are inconclusive about the quantity of learning, but also reveal nothing about the quality of learning. The few studies that approached perfection in terms of experimental control have imposed such strict conditions on the learning situations involved that they are extremely unnatural and thus have questionable ecological validity.

The qualitative approach attempts to examine phenomena from the perspective of the subject as it occurs in the natural setting (Rist, 1982; Dahlgren, 1984; Fetterman, 1988; Marton, 1988). Qualitative data gathering techniques include participant observation, in-depth interviewing and documentary analysis. Data analysis involves classifying data into a scheme that allows themes, concepts and eventually hypotheses to emerge. Data collection, data analysis and hypothesizing are concurrent and iterative procedures that drive each other and determine the direction of the research. The qualitative conception of knowledge views learning as a process in which learners actively interpret, adapt and apply the knowledge or information they acquire. There is less emphasis on "how much is learned" and more on "what is learned" (Dahlgren, 1984).

The qualitative approach is employed regularly in sociology and anthropology (Filstead, 1970; Hammersley & Atkinson, 1983; Burgess, 1984); it is gaining acceptance in the field of marketing (Hirschman, 1986); and there is an increasing awareness of its value in education (Bogdan & Biklen, 1982; LeCompte & Goetz, 1982; Rist, 1982; Minnis, 1985; Fetterman, 1988). In fact, Rist argues that the "hegemony" of the hypothetico-deductive paradigm in education research is quickly dissolving because of its inability to address the *process* of education, particularly from the point of view of the learner. The research reviewed here supports that view and suggests another reason: the inability of the experimental approach to relate outcomes to process. Research has examined the effect of different media variables on student achievement (with limited success), but no attempt has been made to relate that achievement to the process the learner engages in to learn. To do that requires a change in perspective, one that is not readily afforded by the experimental approach. To understand how learners interact with their learning environment requires an approach that looks at the entire context of learning from the subjects' point of view. That approach is found in the qualitative methodologies.

The qualitative approach also allows qualitative differences in learning to emerge (Dahlgren, 1984; Entwistle, 1984; Marton, 1988). One of the major shortcomings of research in this field is the superficiality of the achievement measures. In virtually all of studies reviewed, they were paper and pencil tests employing multiple choice or short answer questions. Research which uses qualitative methods to analyze learning has revealed important qualitative differences in student understanding of key concepts in different subject areas that were not revealed by traditional quantitative tests of achievement (Dahlgren, 1984; Entwistle, 1984; Marton, 1988).

Finally, the qualitative approach uses inductive rather than deductive reasoning (Filstead, 1970; Glaser & Strauss, 1970; Wilson, 1977). In the hypothetico-deductive paradigm, theories are developed, hypotheses are formulated and then variables are manipulated in an experimental setting in an attempt to test the hypotheses. This assumes that researchers know in advance what the critical variables will be, and, qualitative researchers argue, this preoccupation with a specific hypothesis may result in important events being missed or ignored (Dalton, 1964; Wilson, 1977; Burgess, 1984). These criticisms are particularly relevant to the study of learning (and more so to learning at a distance) where there are many complex, interrelated and sometimes unobservable factors. The inductive logic of the qualitative approach uses data collected in the natural setting to *generate* hypotheses, develop theories and, ideally, test these theories in the same setting. This cyclical process results in theories that are "grounded" in the empirical world (Glaser & Strauss, 1970).

Conclusions

On the basis of the research reviewed here, it is tempting to completely reject the quantitative approach and embrace qualitative research. Some argue that there is no alternative but to completely accept or reject one approach because they are rooted in incompatible philosophies of knowledge: positivism vs. constructivism (Firestone, 1987). A more pragmatic approach is suggested here: a neo-qualitative approach which would draw on the strengths of both qualitative and quantitative methods to examine, with a qualitative conception of knowledge, the process and outcomes of learning. The strengths of the qualitative approach are its attempt to examine phenomena from the perspective of the learner, its use of natural learning situations, and its data gathering and analysis techniques; the strengths of the quantitative approach are some of its statistical data analysis techniques.

It is hoped that by using this neo-qualitative approach more substantial findings about how and what adults learn from television in distance education will emerge. More generally it is hoped that some insight would be gained into how and what adults learn from all methods of delivery such as printed material, audio cassettes and audio teleconferences. Equally important would be student reactions to and feelings about the different components of the course.

Even if there is no difference in either the quantity or quality of learning, it is not unreasonable to question whether different media or methods of delivery might have an affect on students' perception of the course, the instructor, or the subject matter. Highly achieving students who never want to deal with the subject matter again are clearly qualitatively different from students who finish their course with enthusiasm and an enduring interest in the subject. Research conducted in the hypothetico-deductive paradigm has not provided answers to these questions because the experimental methodology usually associated with it makes it difficult and because it carries with it a conception of knowledge which does not permit these types of questions to be asked.

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COOPTATION OR REVOLUTIONARY PRACTICE: FEMINISTS WORKING TO CHANGE STATE JOB TRAINING POLICY

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Abstract: This paper analyzes the politics of needs interpretation and the oppositional discourse of feminists working to change federal job training policy.

Cette communication analyse la politique de l'interprétation des besoins et le discours oppose des feministes qui luttent pour acquérir des changements dan la politique féderale envers l'éducation pour l'emploi.

Introduction: The development and administration of social and welfare policies in Western capitalist states represents a terrain of contestation for feminists who must work both with and against the state to achieve women's equality. This terrain of contestation is a contradictory one which needs careful, ongoing analysis. Attention to these contradictions is critical in order to avoid cooptation and to grasp opportunities which move us closer to the goal of women's emancipation. My research is a critical examination of the tensions and contradictions of feminist struggles with and against the Canadian federal job training policy.

This paper presents a preliminary analysis of the experiences of three women, members of a voluntary feminist organization, who participated in a consultation process, regarding federal labour market policy, along with representatives from business, labour and other special interest groups. The analysis begins with women's everyday experiences as they work with state policy and examines the social relations which organize these everyday experiences (Smith, 1987). This particular context of feminist struggle is analyzed using a model developed to explore the work of oppositional groups as they become political actors in the development of social policy (Fraser, 1989). Before I elaborate on this framework, I want to locate this analysis within a larger body of work by feminists who are exploring the relationship between women and the state.

Theorizing About Women and the State: Feminist theorizing about the state and its relationship to women is a relatively new area which is expanding rapidly as we struggle to make sense of the state's role in patriarchy and its role in supporting gender equality (Randall, 1988, O'Brien, 1989, MacKinnon, 1989). The "state" is often represented as a monolithic actor and feminists, as well as other critical social theorists, are attempting to deconstruct this notion. The state consists of a number of apparatuses such as government, civil service, and the judiciary, any or all of which may be in contradiction with each other.

The social/welfare policies of the state is the focus of many feminist critiques. These scholars are challenging traditional analysis and working to reveal the ideological and structural problems inherent in the dominant policy framework and the links between social policy and wider social, economic and political processes (Deem, 1981; Pascall, 1986; Walker, 1986; Ng, 1988). Social policies, they argue, cannot be understood as simply instruments of women's oppression or liberation. Instead of developing one grand over-arching theory of the state, feminists are analyzing specific contexts of state activity and its interaction with women's lives. Collectively, these contextualized studies can help to illuminate both particular and general meanings.

The Politics of Need Interpretation: The approach taken for this analysis is based on the model developed by Nancy Fraser (1989) which illuminates the contradictory nature of social policy and provides a framework for analyzing specific contexts and their relationship to larger social and economic forces. Fraser asserts that women and women's needs are the principal stakes in the current and ongoing battles over social spending. Her examination of the ideological and structural problems inherent in the dominant policy framework is a powerful account of why feminists must be major actors in the debate over social spending. Fraser asserts that at the heart of policy development is a political struggle over the interpretation of needs, in particular, what women really need and whose interpretation should be employed. This struggle is taking place within a new terrain which is not really equivalent to the traditional public sphere of political discourse, nor is it part of the economic or domestic sphere. Fraser calls this new terrain "the social". "The social is a site of discourse about people's needs ... [it] is a terrain of contestation in which there is found a plurality of competing ways of talking about needs" (p. 156).

The social is a new arena of discourse where "runaway needs" which have broken out of domestic and economic spheres are contested. The development of this new social terrain is linked to the activities of social movements, such as feminism, which has been instrumental in moving private issues, such as wife abuse, child care and reproductive health, into the public/political realm. Fraser sees three main struggles for feminists as actors in this new social terrain. First there is the struggle to attain political status of women's needs, second there is the struggle over how women's needs are interpreted and, third, is the struggle over who will interpret women's needs.

Fraser has identified three major needs discourses or ways of talking about needs. The first is expert needs discourses which translate needs into objects of potential state intervention. These often become the "bridge" discourses linking social movements to the state. The second is oppositional needs discourses which is the terrain in which social movements contest established boundaries, offer alternative interpretations and create new discourse publics. The third is reprivatization which is often a reaction to the work of social movements. Such discourses defend established boundaries, deny claims of oppositonal movements and try to depoliticize them.

The discursive resources available to those talking about needs are unequally shared. Access to such resources in capitalist societies is based on class, gender, race, ethnicity and age. Discursive resources also vary and include such things as the officially recognized idioms used to discuss needs (eg. "rights" vs. "interests"), the vocabularies available (eg. therapeutic, administrative, feminist), the paradigms of argumentation in which conflicts over needs talk is resolved (eg. brokered compromises, majority vote), the narrative conventions (stories, statistics) and the modes of subjectification (eg. normal or deviant).

Fraser concludes that needs talk is here to stay and that feminists, as political agents, must operate in this new terrain. Her goals is to "... help clarify the prospects or democratic and egalitarian social change by sorting out the emancipatory from the repressive possibilities of needs talk" (p. 183).

The Consultation Process - A Contested Social Terrain: In April 1989 the Conservative federal government introduced a new labour market policy framework - the Labour Force Development Strategy (LFDS). The two major changes included a reallocation of UI funds, the majority of which would go to support federal job training programs, and an increased role for the private sector in the provision of job training. To facilitate this increased responsibility of the private sector, the government initiated, in July 1989, a consultation process, managed by a private labour market research agency, in which business, labour and other stake holders met to make recommendations to the government regarding how the reallocated funds should be spent. Six task forces were created which met from July to October to develop recommendations. These reports were then discussed at several national symposiums which brought together federal and provincial governments, plus, by invitation only, a few members of the public. A final major report synthesizing all these deliberations would be the framework for policy changes to begin as of April 1990.

Of the fourteen national groups receiving invitations, 90% represented business and labour interests and the other 10% represented special interest groups including a national voluntary feminist organization. This organization recommended twenty eight women, three of whom were selected to serve on three of the task forces. For the purposes of this discussion they will be identified as Jane, Beth and Mary. The following outlines their common concerns as well as their different experiences.

They all found that they were the only feminist, sometimes the only women, and frequently the only participant raising issues regarding women's needs. Compared to the limited resources available from their own voluntary organization, they all noticed that labour and business representatives had extensive resources available to them from their own corporations and unions. There were funds for consultation meetings with their own constituencies, which took place frequently, and funds and staff to produce various support documents. Another common experience was the lack of terms of reference and clear guidelines for each of these task forces. They all agreed that having to finish their work in four months severely constrained the work their could do. They were also concerned by the organization of several of the national symposiums and, as a result, questioned their outcomes. They shared a skepticism about the outcome of their contributions, waiting to see what the government would ultimately do with all the recommendations. They feared that the government would ignore or reinterpret their recommendations and use their participation to legitimate its policy and practices.

Jane's task force, made up of eleven members, was dominated by business and labour. She was the only woman and the only representative from a special interest group. During the first few meetings she found herself silenced and marginalized. She was also deeply disturbed by the portrayal of women in the background material being given to the task force. In response to her growing frustration of having no power or voice in these meetings, she sent a letter outlining her concerns to a senior government minister. The minister then made inquiries to the chair of the task force who raised the matter at the next meeting. There was strong negative reactions to her "going over their heads", which were somewhat diffused by a labour representative who played the role of mediator. She was granted a spot of the next meetings' agenda and took advantage of this opening to begin a major process to educate the other members of her task force about women's needs using various mediums such as a slide and tape show, surveys and reports.

In another task force, Beth did not have the experience of being silenced or marginalized. From the beginning of the meetings, she found herself in a leadership role. She feels this was due to her extensive knowledge of the topic, her many years of grass roots experience, and having a well developed alternative framework in mind. This task force was also much smaller and was not dominated, like the one previously mentioned, with business and labour. Instead, the majority of participants were from special interest groups who had similar concerns regarding the issues at hand. From almost the first meeting, Beth reported that this group was very cohesive spent most of their time developing an alternative model, rather than negotiating differences among participants.

Mary's situation was also unique. As a leader in her own feminist organization she felt it important to monitor all the task forces in addition to her own. She began her activities by contacting all the chairpersons finding all but one were willing to discuss women's issues and to raise them in their own meetings. She maintained this contact throughout the four months. Because of the number of issues her task force was dealing with, it was broken into three separate groups. This produced some initial confusion as people sorted themselves out and new members were added to balance the participation. Initially, Mary worked with one group, but feeling that women's concerns were well covered, she then moved to another group where she felt they were given less consideration. From the beginning Mary developed a strong connection with the chair of her group. Business and labour representatives shared her concerns regarding current federal job training policy. In spite of these factors, this group, however, had difficulty in reaching consensus regarding the recommendations with one member producing a minority report.

Discussion: Using Fraser's model of the politics of needs interpretation, how can we account for the experiences of Jane, Beth and Mary? The process of their struggle and use of strategies varied within each task force depending on the size of the group, their recursive resources and the issues being dealt with.

Jane's efforts to make herself heard and to influence the recommendations can be seen as working with all three domains of feminist struggle including bringing women's needs to the table, challenging their interpretation and insisting that women themselves be involved with future interpretations and provision of service. Jane initially had little power in her minority position but this was altered dramatically when she accessed the power of a senior government minister. Her strategy was confrontational, but she was successful in opening up several opportunities to initiate discussions regarding women's needs. The interventions by a representative of a dominant labour group were also crucial. Once the door was open, Jane took full opportunity of the moment and began to educate the other participants. Her experience as an educator and her work in other settings where she had to challenge traditional views of women were invaluable tools. Using a multi-media educational program, Jane brought women's needs and experiences into the public domain of this task force. Her material challenged the images of women that were presented in other reports. Her insistence that women be represented on future committees determining policy and provision of programs created an opening which could, in the future, empower women to interpret their own needs.

In stark contrast, Beth had little struggle with competing needs talk. Most of her efforts went into developing an alternative model for the provision of service. Several factors seemed to influence this situation. The dominant discourse in this situation was an oppositional discourse. There was little challenge to this needs talk from other members who might have attempted to reprivatize the issues being dealt with, that is, take them out of the political domain. The issues being addressed did not appear to be threatening established boundaries and if they did, those members who might have opposed the oppositional discourse were in a minority position. The role of expert needs discourse also needs to be considered in this task force. Most of the participants had a long involvement with the issue and many were human service professionals. Their recommendations, which challenged the dominant policy framework, were, to a certain extent, a translation of the politicized needs articulated at the grass roots level, into terms compatible with state intervention.

In the task force that Mary served on, the struggles between competing needs discourses were not easily resolved. The tensions which emerged related to both how and who would do the interpreting. The minority report in some respects also challenged the perspective of the majority of the task force members regarding how these needs should be interpreted and who would be the best provider of services to meet those needs. Mary's work to build alliances can be seen as an effort to access the discursive resources of others members.

Conclusion: The success of feminist efforts at creating oppositional discourse which politicizes women's needs and challenges dominant interpretations is clearly related to their ability to access discursive resources. These efforts are enhanced when there is a collective of oppositional actors. It is particularly difficult, although not impossible, for an individual actor to challenge those who wish to reprivatize and depoliticize women's issues.

Analysis of these women's experiences points to the dynamic and contradictory nature of working to influence state policy. This consultation process should not be analyzed as an event, but rather, as a moment in a dynamic and continually changing process. The success of their participation will be revealed in both short term outcomes and long term consequences. What is crucial is that we continue our efforts to change policy and that we critically reflect on our practice in order to sort out the emancipatory from the repressive possibilities of needs talk.

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RESEARCH AND SOUL SEARCH: FEMINISM AND ADULT EDUCATION

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Abstract: Starting from our experience as women graduate students, we present a feminist analysis of the academic discourse, ideology and structures of adult education.

Du point de départ de nos expériences comme des étudiantes diplômées, nous présentons une analyse féministe du discours académique, de l'idéologie, et des structures de l'éducation des adultes.

CHORUS: Feminism has made problematic the relations among experience, theory, research, and knowledge, and has contributed to the deconstruction and reconstruction of disciplinary knowledge. In the last two decades, feminist theory and practice have challenged academic disciplines, including adult education, to understand and incorporate women's experiences. Such an enterprise requires a radical alteration in the ways the disciplines discuss, research, teach and theorize about their subject matter in a variety of arenas, including graduate schools and academic conferences.

Our purpose in this symposium is to use our individual and collective analyses of our experiences as women graduate students in adult education to explore the relations between our subjective experiences and our research, and between our sense of our selves and our sense of our place in an academic community. This then serves as the basis of an examination of women, adult education and academe. We hold that a thoughtful recovery of educational experience is an effective starting point for an examination both of adult education (its curricula, pedagogy, expressed norms and values) and of larger issues of power, knowledge, ethics and change in the academic world. We would like to initiate a dialogue with the symposium participants about this relationship between experience and the structure of the discipline.

This project was initiated by a round letter in which each panel member discussed some of her experiences of adult education in academe. Each successive writer built on the previous writers' comments and then we met to discuss, extract themes from, and analyse our collective effort. Further individual and collaborative exploration continued over several months as we applied a variety of educational and feminist concepts and theories to our experiences. As a result of our exploration and analysis, we identified common themes and notable differences regarding our experiences, research projects and methods, and strategies for change.

Common to our experiences of academic life is a strong sense of transgression, of being made Other. This theme of almost intangible alienation (being silent and silenced, being invisible, unheard, erased) has fueled our desire to publicly analyse our experiences as women graduate students and to name the passions and visions which inform our work. We also have differences in our experiences and a diversity of strategies as we work to create a space for women and feminists in adult education. In the following pages we each focus on different issues that have arisen in our collective story telling and give testimony to our experience and collective analysis using a variety of textual mediums including poetry.

DEAR ALL: When we have talked together, and in other gatherings of women of which I have been part, I have been struck with how powerful and long-term the impact of classroom interactions seem to be. All through my educational life, certainly, both as an observer and as an active participant, I have experienced a sense of being "Other", alienated, and silenced. I remember being eight, and being enormously absorbed, excited, and swept up by imagination as we studied about the Plains Indians. I remember putting up my hand and standing up to say, "I would like to be an Indian!". Everybody laughed. My beautiful teacher too. Returning to university many years later, in a graduate class in adult education I had a similar sense of excitement. Ideas were bumping into one another and up against my ten years of work experience. Things were on the verge of making a kind of sense I had not known existed; the world was expanding. After class one day, I said happily to the professor, "Somedays I am so excited with these ideas, I feel like I am going to bust with all the energy they create!". He did not laugh. Instead, he sternly suggested that this type of enthusiasm was not appropriate in serious scholarship. I felt hurt and bewildered.

And it isn't just my own experience. All around me I see women in classrooms being silenced, erased. In a seminar, one defends her views when told by a male student that they are irrelevant, and is called up on the carpet afterward by the male professor for being too aggressive. Another, uncertain and fumbling to make sense of a multitude of concepts, tries to phrase a question only to have it brushed aside rudely by the professor. Minutes later, the same question voiced by a male student is praised and responded to fully. As women, we watch as male professors inside and out of the classroom refer to the jobs and status of male students, treating the majority of their male students seriously and as colleagues who are both competent and powerful. In contrast, women students' positions in the work world are seldom even known, let alone referred to. We are from the beginning treated as inconsequential, as potentially weak, problematic and in need of perpetual help when we are "seen" at all.

If you focus on any one of these examples, it might suggest little more than an over-sensitivity to an experience common to many people. But in the process of individual and collective analysis, when accumulated, these and the many stories told by women reveal persistent patterns of censure in classrooms. I have learned that there are some secret and sacred rules and assumptions operating in education: Don't say what you feel; there is no room for passion in scholarship. And more: The differential treatment of the contributions of women and men is acceptable; the rules of male discourse, in terms of its content, function, formulation, and presentation prevail, and; women's approaches to knowledge generation are inferior to men's. I have learned that some of the things that are most important, most deep, and most true about me are unacceptable in academia and make me an alien and therefore unwelcome in the educational world. In addition, there is an analogy between the way women are pushed to the margins in classroom interaction, and the marginal concern with women and women's concerns in the adult education literature used as resources in graduate courses.

What do women students do in the face of all the ways in which we are silenced? First, with courage and perseverance, we problematize our experience of being "other". We study the ways in which our experience is not only personal, but also political - a result of systemic bias against women in academia. We discover the ways in which our personal stories are the story of the suppression of all women, and further, of the feminine in men so that they are diminished also. Second, we reflect on our own practice, striving to re-discover how the passion of learning, lived experience, fear and uncertainty, the silence and the voice of dissent can all be re-surfaced and taken into account in the way we teach the women and men in our classes, and in the way we do research. We struggle to modify the rules of male discourse to make its exclusive, abstract, linear, generalized, and sometimes pontificating character more inclusive and situated, more hermeneutic, grounded and democratic, more tentative. Third, we withdraw from the struggle from time to time into the support of other women to regain the parts of ourselves that have been submerged, to cry and to luagh together, and to re-dedicate ourselves to the struggle for our emancipation. Last, in spite of the hurts, the shame, the disappointments, the rage, we, usually with diplomacy and restraint, persist.

DEAR ANDREA: Your stories about classroom dynamics make me think about my experiences as a "researcher in training". Before I outline some of these experiences, there is one observation I'd like to present which seems to account for many of our experiences of silence and marginality. It appears to me that the ideology and structures of graduate school, sometimes subtly and othertimes blatantly, ignore and undermine our sense of our selves as knowledgeable agents.

Generally speaking I've been greatly frustrated by the way in which research is taught in graduate school. I sometimes wonder if there is a conspiracy of silence going on. It has made for a very lonely struggle which often feels like searching for a trail with a poor map and no compass. I've found that most research programs focus on methodology with little attention given to the lifestory of research projects. When the process is discussed, we are presented with an illusion of research as a linear process that is always rational and controlled with little acknowledgment of its dynamic and circular nature. Prediction and control are held up as the most important goals of science, with understanding a distant second, and as for the goal of transformation - that has nothing to do with science! Descriptive studies are often treated with disdain and considered inappropriate for doctoral work. The relationship between the researcher and the subject/object of research is considered problematic and we are given tools that will help to neutralize such "interference". When I and others have brought our experiences and commitment to change into research discussions, our passion is regarded with grave concern, and considered a serious obstacle to our ability to do good, objective research. Rather than see our experiences as valuable starting points, they are often dismissed, devalued and ignored. Instead, we are told that appropriate research problems emerge, not from our own practice and experiences, but from other sources such as the literature or established researchers in the field.

We need a serious reconsideration of how research is being taught in our graduate programs. We need to move beyond the fixation with methodology to a more holistic approach. Feminist scholars have much to offer this examination. They remind us that the process of science-making includes many steps, all of which are important. Different methods are required depending on what stage in the process is being considered. Posing questions and problems, observation, naming and description, and explanation and theorizing are all part of science-making. Personal experiences and concerns about one's own educational practice are often the starting point for critical inquiries.

Feminist scholars celebrate passionate scholarship and recognize that all knowledge is partial and situated. They challenge the view of infinite vision and over-arching theories and call for the development of a web of explanations which arise from partial and situated positions. To create such a web of explanation, feminists encourage communal and collective effort, rather than isolated inquiry. The notion of objectivity is replaced by perspectivity where researchers must account for and acknowledge their passions, their partial and situated knowledges. Studying from below, from the periphery, from the margins, from our subjugated standpoints is actually preferred. But studying from below requires learning to see anew. Such work is difficult and disturbing because we are often faced with reality without explanation. By declaring our perspective and using different lenses, we are beginning to name experiences which have been previously excluded and rendered invisible by mainstream science-making.

We need more honesty in our research discussions, more telling of stories which reveal and celebrate research as a human endeavor. We need more research which is critical, reflective and passionate. I am not talking about a curricula that lays out all the answers in a rigid plan which, if followed, will move us from "A" to "B". Instead I'd like to see an approach which asks how to see, where to see from, what limits vision, what to see for, and, whom to see with.

DEAR ANDREA AND SHAUNA: I wanted to begin quite simply by telling the story of how I came to be doing my present research on the "disciplining" of adult education. In many ways, this is a story of accident as much as design, of dis-ease of the heart as much as desire to understand. It is also a story that I think exemplifies how, when women question, their path follows a more elliptical trajectory, one which mirrors the curve of the interrogative itself: why? When I first began my long and dubious path through the hallowed halls of academe, I suffered an overwhelming sense of alienation, which can be metaphorically summed up by saying that my journey into enlightenment was a literal descent into the Underground (courtesy of London Transport). I think it important to point out, however, that at this point I classified my dis-ease as a personal problem, a variety of intellectual travel sickness.

It was not until many years later, when I began my studies in adult education, that I started reading feminist theory, and at this time I read more for pleasure than for profit. And it was only when I decided to engage in a little intellectual husbandry, put pleasure to profit, and breed a dissertation that I began to realize that my problem was not so much personal as systemic. At that time I had an unfocussed sense of some problems with the material I was studying, particularly with the representation of women in curricular texts and with some of the normative claims of adult education literature that present adult education as an enlightened/enlightening discourse. As Horkheimer and Adorno remind us, enlightened discourses have a way of transforming into equally repressive ideological orthodoxies and in many ways I saw adult education as recapitulating their negative vision of the Enlightenment. In both presenting women in traditionally gendered roles and drawing on a body of theoretical literature which takes the male subject as norm, adult education reinforced the less than enlightened status quo of gender relations. Summed up, I think I can say that my initial stop on the interrogative journey was an implicit internal critique of adult education.

Since then I have followed this path even further in an attempt to come to an understanding of why this might be the case. One of the areas to which I have been drawn is the idea of the disciplining of adult education, its attempts to legitimate itself within academe, and the debates around research and knowledge production that come with this. Now, while adult education seems to agree that there are more ways to skin the proverbial research cat than with a quantitative-positivist knife (we are now allowed to talk it out of its skin, ask its conceptions of skinning etc.) its discussion of knowledge production seems still confined to a rhetoric of "unification", "better conceptualization" and "limit" characteristic of positivist empiricism and analytic philosophy. To this extent, adult education engages with an ideology of scientism which refuses to acknowledge that the social relations of the research community, including its gender configuration and the extent of its willingness to consider feminism as a legitimate form of inquiry, influence the knowledge produced. In drawing its academic boundaries, adult education actively ignores the power/knowledge relations which undergird the production of knowledge, and refuses to question who gets to decide what counts as legitimate knowledge. Until it does so, will feminist inquiry in adult education remain confined to those equally elliptical curves of the parentheses, a permanent interruption in the codified grammar of research?

DEAR SISTERS OF UNRULY PRACTICE: With joy and trepidation I, Jo, finish our round letter with a poem. It seems a fitting way to present the thoughts I have about powerlessness and silence, about the earth-rending dance from silence to voice. We must re/member that we are also em/bodied people who arrive in these hallowed (and harrowing!) halls of academe with much of our histories already written.

TESTIMONY

Silence
not knowing that I know
knowing, but not knowing to speak
knowing not to speak
knowing to speak, with not one to listen
knowing not one to speak on my be/half
not hearing when some one does;
the knowing of the abused.

Silence
the flour and water crazy glue that
binds and casts
dismembered tissue to a life/death mask which
imprisons the abused and shields the abuser.
Co-abuse.

How was I, robust body/heat/mind/soul creation of godde,
secreted into silence?
Why did I, betrayed/abandoned/exhausted/defeated,
not break silence earlier?
I feared my truth, rising from lungs
through throat, mouth, tongue, and lips,
would rip/slit the soft warm dry/moist underbelly
of our swollen union:

my complicity
your power-braced vulnerability
your terror of my passion.
I feared the expellosion of
pussy tumours, acrid infections, pungent cysts
through that unsutured slit.
I feared my blood would cover the earth.

Then.
The slow tide shift from fear
the peregrin dance from silence
radically accompanied and essentially alone
breaking and diving, floating blind in the coldseadark,
homing back to the matrix, retracing the nautilus
chamber by out/spiralling chamber,
re/membering my self.
Testifying in faith that when woman gives voice to her truth
she bloodies, heals, and reconstitutes the world.

CHORUS: We conclude with a number of recommendations for the restructuring of the discourse and practice of adult education so that it acknowledges and actively incorporates women's experiences. When examining theories and determining our research problems we need to ask: Who is not accounted for? Who is not in this picture? Whose voice is not being heard? The selection of methodology should provide ways to illuminate and include the experiences and understandings of those often excluded from research and the construction of knowledge. In particular, experiential analysis should be regarded as a powerful learning tool and should become part of all courses and central to research seminars. A collaborative and communal approach which reinforces a learning exchange that is mutually respectful and rewarding needs to be encouraged throughout all courses, in research supervision, and research practices.

This process of naming our experiences in adult education has been both exhilarating and uncomfortable. In the space of our collective story telling we have moved our private thoughts and self doubts into the public realm. These moments, many of which seemed trivial, took on different meaning when woven together with many other similar stories. The process has has acted as an antidote to the alienation and struggle we have experienced in graduate school and has been cathartic. The discussion has strengthened us but has also left many more questions to be considered. What is the relationship between passion and systematic scholarship? How do we transform our individual acts of resistance into a collective stance? We are also struggling with the contradictions and tensions between our privileged positioning as white, English-speaking, able-bodied graduate students and our experiences of gender oppression. We have, in many ways, found the spaces to do a form of "passionate scholarship" but, there are few footholds and sign posts along the way.

TOWARDS A THEORY OF INTERCULTURAL LEARNING: CONTRIBUTIONS OF A PHENOMENOGRAPHIC APPROACH[1]

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ABSTRACT

Some recent developments in intercultural training suggest as increasing interest in theoretical frameworks which are derived from the field of adult education. This paper briefly examines the philosophical basis of phenomenography as a research approach for investigating and describing the processes of intercultural learning. It is proposed that theories of intercultural learning could be advanced by exploring the potential contributions of phenomenography to this endeavour. A composite definition of intercultural learning is assumed which emphasizes learning how to be an effective participant, and continuing to learn, in pluralistic or intercultural environments. This is consistent with a view of culture as a transactional construct where culture emerges as identity, as experienced by the protagonists, and in the context of various relationships.

INTRODUCTION

Increasingly, intercultural learning is perceived as an individualistic subjective experience, very much related to learners' conceptions of self, other, and the cultural setting (Zaharna, 1989). In these approaches, learners' perceptions are considered significant determinants of the nature of the learning experience itself, and thus a determinant of the outcome of learning as well.

Focusing on the learning transaction emphasizes the dynamic, relational and subjective aspects of intercultural learning and communication, and of the construct of culture itself (J. Bennett, 1986; Collier, 1989; Green, 1982). This recognition of the subjective nature of interculturalism has prompted some researcher-practitioners to argue the validity of a phenomenal perspective of intercultural learning as a foundation for improving practice (M. Bennett, 1986; Paige and Martin, 1983). Such an approach has potential for contributing new theoretical definitions of the processes and outcomes of intercultural learning.

THE IMPORTANCE OF THEORETICAL THINKING

The emphasis on practice, the general acceptance of pragmatism and methodological eclecticism as virtues, combined with the use of powerful affective learning techniques for intercultural education, begs a number of ethical and philosophical questions which to date, the field has left largely unanswered, indeed unasked. The absence of a body of theory within which these issues can be addressed, and against which appropriateness and effectiveness of approach can be gauged, poses problems for both educators and learners.

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For example, particular notions of trainee and trainer competence in intercultural education involve normative and often implicit notions of ethics and power relationships. Training approaches are often focused on attitudinal change. Thus, program designers and trainers are expected to define the nature and direction of such change for the learner. These decisions require deeper reflection than that required to merely select learning goals from predesigned lists of learner competencies. A theoretical framework comprising a set of interrelated explanatory principles can assist educators to better understand how adults learn in intercultural contexts, and can provide a sound basis for the development of instructional approaches appropriate to this field.

To some extent, the developmental continua proposed by M. Bennett (ethnocentricism/ethnorelativism) (1986), Alder (1979), Bochner (1979), and others offer some guidance to program planners, but adoption of these schemata should be preceded by close examination of the research traditions and philosophical assumptions which underpin them. Commitment to a particular developmental schema constitutes commitment to a philosophical definition of what ought to result from the learning transaction.

The practitioner, in Monette's (1979) words, is exhorted to "philosophize" as part of the process of planning and delivering programs. While there exist systemized analyses of philosophies in adult education (see, for example, Elias and Merriam, 1980) articulation of ontological and epistemological assumptions is a fairly new development in intercultural education literature.

A recent review of theories of adult learning (Merriam, 1987), reveals a somewhat disparate collection of theoretical perspectives, many of which rest on normative or paradigmatic views of adults as learners. The voluntary nature of adult learning, and the utopian stereotype of adult learners as autonomous, self-directed, self-actualizing individuals forms the basis of the foundational theory in adult education, which includes Knowles' notion of humanistic andragogy, and Tough's emphasis on the universality of learner self-directedness.

An alternative is presented in the body of learning theory associated with the phenomenographic research approach, which is described by its originators (a group of researchers and educators based at the University of Gothenburg, Sweden), as "rigorous qualitative methodology" (Marton, 1986). Phenomenography is both a conceptual framework and a research methodology. Theoretical assumptions are based on two convergent sources: first, on an interpretive view that derives in part from the subjectivist phenomenological philosophy of Husserl; and second, on grounded theory arising from empirical studies of learners' conceptions of the content and contexts they experience.

Ontological and epistemological assumptions which inform this approach are presented here. It is suggested that these assumptions are especially appropriate for intercultural education, because they foster strategies for learning that validate alternative or pluralistic world views. The idea of subjective validity would seem, in fact, to be central to theories from which designs for intercultural learning could spring.

ASSUMPTIONS OF THE PHENOMENOGRAPHIC APPROACH

Phenomenography is an unique approach in that its research methodology incorporates assumptions concerning the nature of learning that are basic to the phenomenologic or naturalistic research paradigm. This means of inquiry is coupled with a propositional model of learning which includes as interacting factors: the learners' approach, the experience of the learning encounter, and the learning outcome. The model assumes that these factors are causally and significantly related (Saljo, 1988).

Philosophical assumptions include:

. The nature of reality is multifaceted and experienced or filtered by human conception; therefore there is no recognition of a single reality common to all and available through unbiased observation.

. The nature of human beings: The philosophical stance is existential-humanism; individuals are free to make choices for which they are able to take responsibility.

. The nature of human experience is subjective; people act on their interpretations of situations.

. Human thinking is contextually determined. Conceptions of reality do not reside within individuals as characteristics; people have a tendency to use particular conceptions of reality in a number of settings or in relation to a number of problems, but they cannot always be assumed to adopt a particular perspective on reality. A corollary to this is that people change their ways of thinking in various contexts.

This results in two important guiding principles for phenomenographic inquiry: First, learning can be described in terms of changes in a person's conceptions of aspects of reality. Second, the intention and purpose of this type of inquiry is to understand and describe how people construe significant phenomena in the world. Understanding the learner's relations with both the content and context of learning is central to this approach.

SOME PHENOMENOGRAPHIC THEORETICAL PROPOSITIONS

The assumptions outlined above have served as a heuristic framework for exploring and conceptualizing the nature and processes of learning in a broad range of learning contexts (see Ramsden, 1988 for examples).

Application of this framework in understanding learners' approaches to a specific learning encounter, for example, has produced descriptions of learner strategies for organizing content, and learner dispositions to the process of learning. These are the delineation of "deep/holistic" strategies (that is, the learner actively searches for meaning in the content as a whole), and "surface/atomistic" strategies (where the learner's intent is to complete the task requirement, with a focus on specific content) (Eizenberg, 1988). It is argued that these variations in cognitive approach to the learning material result in discernable differences in learning experience and outcomes, when outcomes are viewed in terms of conceptions of the content and the learning experience itself (Saljo, 1988).

Such studies have led to the construction of empirically-based models and schemata which describe relationships among specific types of learner approach (for example, surface/atomistic), specific types of learning encounters (for example, verticalization of content), and specific outcomes (for example, failure to understand the communicative intent of the material) (Saljo, 1984).

USEFULNESS OF PHENOMENOGRAPHY IN INTERCULTURAL EDUCATION

Milton Bennett (1986) argues that:

> People do not respond directly to events; they respond to the meaning they attach to events. Consequently, we need to understand how trainees will construe relevant life events before we can choose and sequence appropriate elements of a program. In addition, different individuals and groups are likely to respond differently to the same training element. (p.179)

Bennett also takes the position that the development of intercultural sensitivity (that is, becoming intercultural) is about changes in awareness and attitudes. His exploration of intercultural learning from a phenomenological perspective is a significant departure from more traditional epistemologies which emphasize the development or acquisition of cognitive, behavioural, and affective skills, and which describe intercultural knowledge as something "out there" to be acquired, or something "in here" that needs to be fixed.

The philosophical assumptions of phenomenography are particularly relevant to intercultural education. There is congruence in utilizing phenomenography as a conceptual framework for investigating the processes of "learning to learn" in intercultural contexts; becoming intercultural, experiencing cultural contact and engaging in intercultural communication can all be explored as subjective and relational aspects of experience.

RESEARCH ISSUES

Since intercultural training emphasizes the experience of the learner, training objectives are often stated in terms of changes in learners' perspectives in both cognitive and affective domains (Paige, 1986). The begs the question: change from what to what? Studies are needed to describe the initial conceptions of intercultural learners, the developmental changes they experience during learning, and conceptualizations of intercultural phenomena which are desirable outcomes of the learning experience.

There arise a number of research issues, pertaining in particular to the need to better understand how learners approach intercultural situations, which could benefit from empirically-based explanatory models (such as developmental schema describing the process of becoming intercultural, for example). Theoretical perspectives outlined in this paper can provide useful frameworks for investigation and discovery in this area. Some research questions which could be addressed using a phenomenographic research approach are:

- Does culture-specific intercultural training encourage a "surface/atomistic" approach to learners' understanding of the nature of intercultural transactions?
- What characterizes learners' approaches to intercultural training which will result in desirable outcomes in cognitive, affective and behavioural domains?
- What is the relationship between learners' conceptions of key concepts in interculturalism (for example, M. Bennett's "cultural differences") and learners' development towards interculturalism?
- Can the "learning to learn" modality of intercultural learning be operationalized in terms of phenomenographic classifications of learner approaches, that is, "surface/atomistic" and "deep/holistic"?

CONCLUSION

Traditional approaches to conceptualizing and theorizing about learning are cast in a positivist perspective that considers learning as a process which can be known objectively. Descriptive models based on phenomenographic research pose strong empirical and theoretical challenges to this traditional view. In particular, phenomenography supports these notions of the nature of human learning: learning can be conceptualized as relational or transactional (a view found in the work of such writers as Brookfield, Freire, Marton and Mezirow); the reality of learning exists only in the subjective experience of learning by the learner, and; learning can never be abstracted from content and context (these latter positions are central to phenomenography, as expounded by such writers as Dahlgren, Entwistle, Marton and Saljo).

These theoretical assertions await demonstration of their utility in the field of intercultural education. In particular, it would be useful to explore the relationship of learner conceptions and social action in intercultural situations. The social action dimension of learning is not explicitly addressed in the phenomenographic model, but it is an important aspect in the goals of intercultural education. Linking the more socially-oriented, transformative learning theories such as critical reflection, perspective transformation and concientization with the social policy goals of intercultural education and the theoretical constructs of phenomenography, may result in a better understanding of how these goals can be realized as learning outcomes of intercultural education.

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CASAE PEACE GROUP SYMPOSIUM

Cultural and Social Transformation in the 1990's: Challenges facing the Adult Educator in the Evolution of Society's Strategies for Peaceful Transitions

> *La première présentation met l'accent sur le pouvoir de la presse en modelant notre ordre du jour social alors que la deuxième souligne la valeur de la presse en tant que tribune libre d'un débat national. La troisième présentation prend comme exemple l'environnement et étudie le processus de formation de l'unanimité publique et le rôle crucial de la presse en ce domaine.*
>
> *The first presentation focusses on the power of the mass media in shaping our social agenda while the second stresses the value of media as a forum for national debate. Using the environment as an example, the third presentation considers the process by which a public consensus is formed, and the crucial role that media plays in this formation.*

Part I: Rose Dyson, Doctoral Student, Dept. of Adult Education, O.I.S.E.

Mass Media: Complications in the Information Age

A key phenomenon in the current ecological crisis is the radical restructuring of the entire global economy brought on by electronic communications technology. One result has been a rapid shift from industrial production to information production. There is no doubt that heightened public awareness concerning the urgency for change in social and political organization is the result of accelerated media coverage on environmental issues. So far, however, the public perception of the mass media themselves, as major contributors to and facilitators of, environmental degradation, remains relatively untarnished.

The general rule of profit over social good predominates in media, as in all corporate board rooms, where accountability is geared not to the general public but to the shareholders. Also, the sheer volume of information that is produced today, with the advent of computers, has resulted in a scenario where paper is a leading contributor to solid waste disposal problems. While the complications of recycling are gradually being sorted out, major dailies continue to gobble up trees by the thousands. Brian Fox (Promotion and Education Services, Toronto Star), in conversation with the author in April,1990, stated that a daily press run represents an equivalent of 7,000 trees.

There is also evidence that sophisticated production techniques give rise to a bewildering quantity of information, misinformation and disinformation, and that adequate filtering techniques are underdeveloped. This is perhaps inevitable in a billion dollar industry where television still predominates as the medium which conditions audiences to support an increasingly complex consumer economy.

Another dimension of the problem is that most educators today do not recognize that the mass media, particularly television, provide the most powerful educational forces the world has ever known. A further complication arises in the hegemonic role of mass media in modern society. Social criticism is neutralized and reform deflected by powerful propaganda campaigns periodically launched in response to public attempts to regulate media business practices, such as pornography and military toys, which foster violence. Key strategies include casting doubt on research findings. Corporate freedom of speech is purposely confused in the common social consciousness with individual freedom of expression. This helps to reinforce outdated political constructs in civil liberties legislation. Trends toward conglomerization of private capital threaten the public good as much as authoritarian governments do. Nevertheless, the multinationals involved are accorded the same protection as private individuals.

As adult educators make a new attempt to reclaim their historic role in social activitsm, they must address the growing influence of mass media. In doing this, they need to examine who has the right to the widest dissemination of ideas. Media literacy courses in elementary and secondary schools, though essential, are not enough. Such a limited objective would be similar to an undue emphasis on recycling by environmental groups. Without major structural changes in how we organize production, consumption and disposal, the current crisis will continue unabated. Adult re-education of our mass media becomes essential for sustainable human existence.

Part II: Bill McQueen, Graduate Student, Adult Education Department, O.I.S.E.

At the Grass Roots: A Search for Renewed Connectedness

Not long ago, bands of steel were built across lands which gave birth to the Objibway, and the Five Nations, and joined dozens of others to Athabascan and Micmac peoples. They linked two oceans, and joined continents of people beyond those seas. Later, threads of copper metal carried pulses of intelligence between scattered settler populations.

Where the province of the swift moving eagle and falcon, of the goose and sparrow was once an avian sky, expansive and free with only sounds of thunder and piercing cries, in an interval of time as brief as sighs of winds passing through willow branches, humankind, who had long dreamed to join those winged creatures, took machines aloft and not long after sent out magnetic fields into those regions carrying simulations of their voices and later even their images.

"Infrastructure" as we call it in the language of "development" of nations and economics - navigation of the seas, the railroads, the telegraph, aviation and modern tele-communication etc. - is often described in terms which disguise the factors and principles of ideological unification and consonance of systems and systems of systems which is accomplished through a dynamic process of change and motion, or in other instances, turbulence and disintegration. In particular the communication of ideas and images has been increasingly transformed into products in and of themselves, valued as commodities, and on a global scale has been monopolized by a few large conglomerates.

The evolution of Canadian broadcast media is deeply rooted in principles of peace which promote national unity and consensus, and have been closely identified with such radio programmes as "Farm Forum" and "Citizen Forum". These programmes have been identified as efforts "to give substance to an ideal that we might now describe as participartory democracy" (Peers, in Faris, 1975). However, while these models have been applied in other countries, they did not continue here in Canada.

The evolution of the Canadian Broadcasting Corporation represents a creative genius in creating consonance amongst the people of Canada. Yet, at numerous times, people across the country have had to rise up to defend this institution. We have in Canada the "Friends of Canadian Broadcasting" whose membership numbers several thousand persons across the country. Its purpose is to preserve the role of broadcast madia as a means of fostering a national identity. Recently it has lobbied the government in an attempt to maintain adequate funding levels for the C.B.C.

The 1990s represent a turning-point along the continuum in the evolution of Canada as nation and peoples which will challenge adult educators. Public policy, as we currently know it, espouses the creation of a lucrative financial institution in the C.B.C., but the need for creating national consensus has never been greater. At issue is whether the national will can continue to be expressed through the C.B.C.

It may be time to reintroduce the principles of nationwide "Forums", and expand the educational function of the C.B.C. rather than attempting to squeeze in larger numbers of commercials. The ability of public broadcasting to encourage debate among all sectors of society is seriously threatened by funding cuts and the existence of modularized mis/disinformation. New strategies of communications and exchange of ideas for our times from the grass roots can challenge misinformed public policy as past experience has shown.

Part III: Bill Fallis, George Brown College, Toronto

Forming Public Consensus: Making Connections

The first presentation has focussed on the power of the mass media in shaping our social agenda while the second has stressed the value of media as a forum for national debate. Using the environment as an example, this third presentation considers the process by which a public consensus is formed, and the crucial role that media plays in this formation.

One of the more important issues for the public in recent years has been our societal approach toward the natural environment. The public is undergoing a transformation of understanding regarding this issue. Adult educators who support the progressive and radical traditions will appreciate the importance of this issue to their basic purposes. The progressives are concerned with personal growth within a community context, and with helping communities provide a more humane, social, psychological and physical environment. The radical tradition of adult education encourages the formation of a new social order through a criticism of existing practices and through advancing visions of a better society (Darkenwald and Merriam, 1982). Educators from both traditions are interested in those factors that form public opinion.

The formation of a public consensus could be viewed as a cyclical four stage process. This process is adapted from work on learning theory (Egan, 1979; Taylor, 1987). (1) At the beginnning of the cycle a formed perception is in place. The public has developed a scheme or theory that fits its collective understanding of the issue. (2) New information is introduced to the public, primarily through the media, that causes it at first to question and then to discard the old scheme. (3) In the third stage the public begins the process of creating a new understanding that assesses new information against its life experiences. (4) Eventually a defined theory or scheme is formed that "makes sense" of the information collected. This new theory will be the frame through which the public perceives the issue. If new information is introduced that seriously contradicts the established consensus, then the cycle begins again.

These four stages can be related to our public understanding of a specific environmental issue, the Temagami wilderness region of Northern Ontario. (1) We have had a general public agreement regarding tree harvesting as established by provincial policies. These guidelines suggest that it is acceptable for logging to occur in unprotected areas of our province, if it is done in accordance with generally-agreed-upon management practices. (2) New information causes us to question this policy as it does not "fit" our emerging view of the environment. Scientific reports, native land claim submissions and a reassessment of short-term versus long-term economic, social and political gains have contributed to this changing perception. (3) The public then begins to assess new information and develop a new understanding of land use. (4) It is the synthesis of this information into a generalized approach to the issue that will result in a new public consensus.

In this specific example, I would suggest that the developing public opinion is formed through the interplay of the following elements: interest groups, the political-legal system and the media. The interest groups could include the Temagami Wilderness Society, the native peoples, the logging lobbyists and the citizens of the area. The political-legal system is represented through natural resource management laws established by the Ontario Government. The media, using both print and airwaves, will report on the issue, creating editorial columns, news reports, talk shows etc. It is from this latter element that the public will obtain most of its information on the issue and from which a new consensus will stem.

The following scenario relates to the above. Members of the Temagami Wilderness Society blockade the Red Squirrel Road. As they are breaking the laws of the province, Ontario Provincial Police officers charge them with mischief and place them in jail. The story is written, photographed and made available to the public through different media forms. As a result, the public obtain new information, assess its value with regard to our own experience and begin to synthesize this information into a new understanding of the issue. This interplay among the interest groups, the political-legal system and the media continues. Once there is sufficient information, a new public consensus develops, and this results in a change or reaffirmation of the laws.

Through these processes it is clear that the media plays a crucial role in providing the information from which a public consensus results. The first presentation challenges us to analyze critically the information received from all media sources. Biases of special interest groups may make the coverage less inclusive and more selective. The second presentation reminds us of the role the media has played in providing an open forum for public debate. Such a role today will have an impact on the quality of both the information provided and the level of analysis that would help shape the public consensus. Adult educators are encouraged to foster a public discussion that includes the benefits and liabilities of mass media and its power in shaping the public consensus.

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Les caractéristiques de la contextualisation chez des adultes dans une situation d'apprentissage libre.

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On connaît très peu de choses sur le processus de contextualisation, particulièrement dans des situations de liberté d'apprentissage. Une étude a été menée auprès d'adultes visitant un musée afin de découvrir les principales caractéristiques de leur démarche lorsqu'ils tentent de donner un sens à ce qu'ils voient.. Trois catégories de caractéristiques ont été identifiées ainsi que les tendance des visiteurs pour chacune d'elles. Il ressort des résultats de cette recherche que la disposition fondamentale particulière d'un individu envers le monde extérieur détermine pour une large part le processus de contextualisation

Very little is known about the contextualisation process, especially in situations of free learning. A study has been conducted beside adult museum's visitors to allow discovery of the main characteristics of their approach while they try to give a meaning to what they are seeing. Three categories of characteristics have been identified as the inclinations of visitors for each of them. It appears from the results of this research that the fondamental attitude particular to an individual towards the exterior world determines to a large extent the contextualisation process of the latter.

Le concept de contexte a beaucoup été exploré en psychologie. De nombreuses études se sont penchées sur les effets des contextes sur les perceptions, le comportement, l'apprentissage et l'équilibre psychologique de l'être humain. (Hoffmann,1986; Davies,1986; Tiberghien,1986) Ces études ont servi à reconnaître que rien n'est jamais isolé et que toute signification réside dans les relations et dans les réseaux de relations plutôt que dans une chose ou un événement en soi. On reconnaît maintenant que comprendre le fonctionnement humain ne peut se résumer à comprendre à quel degré l'individu est influencé par un contexte externe, mais qu'il s'agit bien plutôt de comprendre comment ce dernier contextualise mentalement chaque chose, chaque situation, autrement dit comment il en construit la signification.

Mais on ne sait que très peu de choses sur le processus de contextualisation. Les études portant sur la construction de la représentation sémantique ont été conduites à partir de situations déterminées par des objectifs précis, des représentations-cibles à évoquer ou à reconstituer pour résoudre un problème ou pour comprendre un texte ou un discours, (Ehrlich,1984,1985a ; Richard,1984,1985) et elles laissent de larges zones du phénomène de contextualisation dans l'ombre, notamment la manière dont il fonctionne (Ehrlich,1985b). Ces études ne renseignent guère sur le fonctionnement spontané de l'individu. Qu'est-ce donc qui caractérise le processus de contextualisation spontané de l'adulte dans une situation d'apprentissage libre, c'est-à-dire dans une situation où il n'est pas soumis au stress et aux contraintes d'un travail académique, d'un problème à résoudre ou d'une expérimentation de type traditionnel? Une visite au musée est une de ces situations de grande liberté où la contextualisation peut être observée dans son mouvement naturel et spontané. Mais en dépit du fait qu'au musée la question de la contextualisation est cruciale (les objets de musée ayant été extraits de leur contexte d'origine et du contexte fonctionnel qui leur donnait leur sens premier) on ne trouve en muséologie aucune recherche systématique portant sur la contextualisation qu'effectue le visiteur sur les objets qui lui sont présentés; les études sur les visiteurs de musée se sont généralement limitées à faire une description du visiteur de son comportement , de ses apprentissages, lesquels sont mesurés sur-le-champ à partir des objectifs pré-établis par le chercheur etc.. (Washburne et Wagar,1962; Loomis,1973; Griggs et Alt,1982; Hayward et Larkin,1983). Un auteur cependant a fourni une piste intéressante ; à partir des descriptions que les visiteurs faisaient des exhibits qu'ils venaient de visiter, Nahemow (1971) a décelé deux façons de percevoir l'environnement . L'une est dite expériencielle parce que l'individu s'inclut dans la description qu'il fait de l'environnement en mettant l'accent sur les manipulations qu'il a faites des objets. L'autre est dite structurale parce que l'individu ne s'inclut pas dans la description qu'il fait , gardant un regard distant d'observateur et décrivant les aspects physiques des objets et leur fonctionnement plutôt que les manipulations qu'il a effectuées sur eux. Cette étude donne à penser que l'attitude de l'individu envers le monde extérieur détermine la forme que prendra la représentation qu'il se fait de son environnement. Mais est-ce là la seule caractéristique que l'on peut déceler dans le processus de contextualisation? Par ailleurs, la définition que Nahemow donne des termes "expérienciel" et "structural" est fort limitée; elle est essentiellement basée sur l'importance qu'accorde le visiteur aux manipulations qu'il fait des objets et que permettent des exhibits de type interactif. Ces caractéristiques de la contextualisation se retrouvent-elles dans des situations ne permettant pas de manipuler directement les objets?

Devant l'état peu avancé des connaissances actuelles sur le processus de contextualisation, nous avons mené une recherche exploratoire et qualitative auprès de visiteurs de musée. Le but de cette recherche était de mieux connaître l'expérience intime du visiteur, plus précisément, ce qui caractérise la relation qu'il établit avec l'objet au moment où il tente de donner un sens à celui-ci. L'étude s'est déroulée auprès de 45 adultes, hommes et femmes entre 21 et 61 ans au moment où ils visitaient une exposition de coquillages au musée de sciences naturelles Georges Préfontaine à Montréal. Les données sont constituées des verbalisations spontanées des visiteurs recueillies par un accompagnateur au moment même de la visite et des verbalisations recueillies après la visite à l'aide d'un instrument projectif simple et au cours d'un entretien semi-structuré.

Une analyse qualitative des verbalisations des visiteurs a permis d'identifier trois catégories de caractéristiques dans la contextualisation: a) les sources auxquelles l'individu puise les matériaux de sa construction, b) l'orientation du foyer d'attention , c) le mode d'approche de l'objet. Une compilation des verbalisations et l'utilisation de pourcentages a permis de voir se dessiner certaines tendances chez les visiteurs.

a) Les sources d'alimentation de la contextualisation

La personne peut utiliser ses propres ressources intérieures ou au contraire s'appuyer sur ce que le monde extérieur lui fournit pour donner un sens à l'objet. La source que l'individu privilégie peut être vue comme un indice de son niveau de dépendance envers ce que le monde extérieur peut lui fournir pour donner un sens à ce qu'il voit, et de la valeur qu'il accorde à ses ressources personnelles; en somme la prédilection du sujet pour les référents internes ou pour les référents externes indique à quel degré celui-ci s'investit lui-même en tant que source et élément de la contextualisation.

Nos résultats montrent que les deux sources sont utilisées de façon équivalente; de plus, si certains sujets privilégient l'une des deux sources, on remarque aussi qu'une bonne proportion des sujets puisent de façon équivalente à l'une comme à l'autre. Les hypothèses s'appuyant sur l'idée que le contexte externe (en l'occurence le type de présentation qui est faite des objets) détermine la contextualisation et ses produits ne trouvent donc pas de confirmation dans nos résultats; au contraire, ceux-ci rendent évidente la nécessité de considérer la chose du point de vue de l'attitude ou de la disposition fondamentale de l'individu envers le monde extérieur. La théorie des types psychologiques de Jung (1950) et celle de la dépendance et de l'indépendance du champ (voir Huteau 1987 pour une revue exhaustive du domaine) portent précisément sur cette question de disposition fondamentale. Nos résultats sont complémentaires de ces théories; ils appuient l'idée sous-jacente à ces dernières, à savoir que la disposition de l'individu à s'orienter et à valoriser les référents internes ou les référents externes ainsi que le degré de flexibilité de son attitude déterminent le type de rapport qu'il établit avec l'objet et la contextualisation qu'il en fait. L'implication majeure de cette constatation est qu'on ne peut attribuer le pouvoir de déterminer ce qui a valeur de stimulus et ce qui est signifiant soit au muséologue (ou à l'éducateur), soit au sujet exclusivement; le niveau de dépendance face au monde extérieur est variable selon les personnes et aussi chez une même personne selon les circonstances et selon ses dispositions du moment.

b) L'orientation du foyer d'attention.

La contextualisation peut se faire dans un contact très étroit avec l'objet ou en utilisant l'objet comme simple tremplin pour se propulser au-delà de lui dans l'exploration de contextes d'où l'objet est finalement totatement absent. Dans le premier cas, le visiteur ne perd pas de vue l'objet, quelles que soient les images mentales, les réflexions et l'investigation auxquelles il s'adonne. Dans le second cas, l'objet perd de l'importance et pendant un moment il disparaît complètement des images, des réflexions ou des préoccupations du sujet; le sujet explore alors mentalement des contextes pour eux-mêmes sans rapport avec l'objet. Nos résultats montrent qu'en général, les visiteurs n'ont guère tendance à s'éloigner de l'objet. Mais une analyse qualitative montre que cela n'est pas un indice absolu d'une préoccupation d'apprentissage de la part des visiteurs. "Rester à fleur d'objet" peut avoir d'autres finalités que celle d'augmenter son bagage de connaissances sur l'objet: cela peut servir à contacter, à montrer ou à vérifier des connaissances acquises, à se bâtir une opinion, à porter un jugement personnel ou encore à sentir un lien émotif avec l'objet. Ainsi les études qui consistent à mesurer le temps passé devant un objet ou un exhibit particulier (Falk,1983) ne peuvent prétendre renseigner sur le désir d'apprendre du visiteur, sur son fonctionnement ou sur les apprentissages qu'il effectue.

c) Les modes d'approche face à l'objet

Nous avons identifié deux façons d'approcher l'objet: l'une basée sur l'expérience (approche expériencielle), l'autre , basée sur un savoir "à propos de l'objet" (approche théorique). Ce qui différencie les deux approches , c'est l'angle sous lequel l'individu voit l'objet: celui de son vécu ou celui des connaissances et de l'abstraction. Ces catégories ressemblent à celles de Nahemow (1971) que nous avons mentionnées plus haut. Cependant elles s'en distinguent en ceci que la définition de ce qui est expérienciel est plus large et englobe toute forme d'expériences: émotives, imaginaires etc. et non seulement l'expérience de manipulation directe de l'objet. De même l'approche théorique ne se limite pas à la seule description de l'objet et de son fonctionnement, elle inclut les identifications, les classifications, le rappel de connaissances théoriques, les explications, les spéculations sur l'objet etc.. Nos résultats montrent une prédominance de l'approche théorique chez nos sujets. Toutefois, on constate qu'en dépit d'une distance infranchissable entre le visiteur et l'objet (la vitrine) et du fait que la présentation des coquillages n'est pas de type interactive, certains visiteurs trouvent le moyen de contextualiser l'objet sur une base prioritairement expériencielle ou selon une approche mixte. Cela porte à penser que le choix d'une approche relève davantage d'une attitude naturelle, habituelle, voire fondamentale de la personne dans son rapport avec le monde que d'une réaction au type de présentation des exhibits. De plus, une analyse qualitative a permis de déceler diverses finalités pour chacune des approches: dans l'approche expériencielle, par exemple, le sujet peut être intéressé par la manipulation physique de l'objet, mais aussi par l'aspect fonctionnel de celui-ci, par son pouvoir d'évocation d'une ambiance, d'un lien affectif ou d'un rapport symbolique, et dans l'approche théorique, le savoir peut être envisagé pour l'acquisition de connaissances nouvelles mais aussi pour se rappeler ou faire état de ses propres connaissances devant l'accompagnateur, vérifier ses hypothèses, se forger un jugement critique etc. Devant la diversité des finalités liées à chaque approche, on se rend compte que s'arrêter sur une classification dichotomique simple (approche théorique versus expériencielle) ne renseigne que partiellement sur la démarche de l'individu et qu'il est hasardeux d'extrapoler sur les attentes et les apprentissages du visiteur à partir de cette seule base.

L'ensemble des résultats tirés de notre étude permet de dire que le type de relation que l'individu établit avec l'objet ne dépend pas uniquement des contingences externes, et que malgré les objectifs que le muséologue ou l'éducateur se fixent, le processus de contextualisation dépend dans une large mesure de ce que le visiteur recherche dans son rapport avec le monde et d'une prédisposition ou d'une préférence naturelle qu'il a pour un certain type de rapport avec l'objet. Nos résultats montrent également qu'en matière de contextualisation, il faut reconcer à chercher l'uniformité, la régularité, les réponses universelles et surtout, à vouloir prédire, à l'aide de mesures quantitatives l'expérience du visiteur de musée et les bénéfices qu'il retire de sa visite. A l'encontre de certains auteurs qui prônent l'approche par objectifs précis (Shettel,1973, Screven,1974) ou l'archivage systématique laissant à l'objet une place et un rôle minimes, voire accessoires, (Deloche,1985) nous croyons que ce sont là des moyens par lesquels on risque de ne livrer de l'objet que des aspects dont on ne sait pas s'ils ont un sens véritable pour la personne. Nous croyons au contraire à la valeur d'une certaine ambiguïté laissant plus de place à l'expérience intime du visiteur.

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ABSTRACT

GRADUATE STUDENTS: ADULT LEARNERS BECOMING "SELF CONSCIOUS"

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The purpose of this presentation will be to explore a particular meaning and experience of learning for a select set of adult learners. The report is in the nature of teacher action research. This exploratory enquiry suggests that adult learners may be assisted in the learning task when encouraged to focus attention on and value their "self-ness." The presentation will include excerpts from the reflective journals of learners.

GRADUATE STUDENTS: ADULT LEARNERS BECOMING "SELF CONSCIOUS"

Don Chapman, Division of Adult and Vocational Education,
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Introduction and Conclusion:

The purpose of this presentation will be to explore a particular meaning and experience of learning for a select set of adult learners. This study includes no claims regarding conventional notions of scientific methodology or rigor. The enquiry, although systematic and purposeful, is exploratory and has been unabashedly inductive and interpretive in conduct. The report and presentation are in the nature of teacher action research -- the educator taking action in the teaching/learning setting and reflecting upon the results as a guide to future action (Burgess 1985, p.130).

This exploratory enquiry suggests that adult learning may be accomplished effectively (perhaps, efficiently) through a primary educational tactic on the part of the adult educator. An adult learner may be assisted in engaging the "content" of a course when the educator explicitly and persistently values the learner's "self" as she or he enters the learning situation. As a supplement to this primary tactic, the educator then needs to make available to the learner appropriate resources [course content] and counsel. The primary educational activity, however, is to focus the learner's attention on who s/he is NOW, what s/he knows NOW, the skills that s/he has NOW, the attitudes and beliefs that s/he holds NOW.

In The Denial of Death, Ernest Becker (1973, p.77), quotes Kierkegaard:

> Misfortune [for a person] does not consist in the fact that such a self did not amount to anything in the world; no, the misfortune is that [this person] did not become aware of [her/him]self, aware that the self [s/he] is, is [already] a perfectly definite something.

If conventional educational practice can be said to value the person, it seldom is as a "perfectly definite something." The learner, if considered at all, most often is an abstract potentiality -- someone with the potential to complete a program, to be a productive employee, to be a skilled worker, to be more fit as a parent, etc. In conventional education practice, the MAY BE appears to have taken on more importance than the AM or the IS. This orientation implies that the learner, at the outset, is in some fashion INCOMPLETE, BROKEN, EMPTY or DEFICIENT in knowledge, skills or attitudes. An educator guided by such an orientation pays most attention to who the learner may become -- the goals s/he may attain, the skills or facts s/he needs to know, or the attitudes s/he ought to develop -- rather than who s/he is. The educational focus, then, becomes one of moving him/her from a BAD spot to an educator-defined GOOD spot. Frequently the good spot is put in the form of a behavioral objective. Educational attention focuses on defining the objective and seeking ways to cause the learner to attain the objective. At best, the learner is a vehicle for accomplishing the task. To the degree that this is an accurate description of the situation of much formal education, the learning experience may be said to begin by de-valuing the learner and the learner's self.

How does this speak to the manner in which we ought to engage adult learners? Perhaps, at the very least, we may need to alter the ways in which we think of personal development. Perhaps the learner ought to be thought of and as having a fixed centre -- a "perfectly definite" self. Such a re-orientation could have the effect of altering the educational agenda and the role of the educator. Without a desire for the individual to aim beyond, to move, to progress or to comply, the learning could develop with an effort to determine the nature of the self in relation to the knowledge, attitudes or skills in which has interest. Education, in this sense, would represent discovering or re-discovering the self, and then deepening the understanding of self in relation to new information, ideas, or activities. This would be movement at a centre -- an unfolding at the fixed spot of the self.

Project Genesis and Methodology:

The nature of this enquiry was triggered by a recent reading of Robert C. Solomon's (1974) assertion that consciousness of self is the existential attitude of the present age; and that an individual's consciousness of self comes into being against a backdrop of social ambiguity, dislocation, indifference and absurdity. More specifically, Solomon suggests awareness of self (existential awareness) arises within the context of personal transition that begins with "a disoriented individual facing a confused world that [s]he cannot accept" (1974, p.ix).

These comments, for me, echoed aspects of the reported learning experiences of a select number of adult learners who had been requested to record, by way of individual personal journals, their learning experiences while involved in university course work (graduate and post-degree diploma students). These reflective journals were collected in three different course settings, in two different Canadian universities during 1988 and 1989. These journals represent the data for this presentation.

The sample of journals upon which this report is based is a volunteer sample; while all the course participants completed reflective journals, the choice to make the journal available for research purposes remained with each participant. The sample includes journals of twenty-two individuals. These documents total in excess of 1000 pages of material. Sample journals range in length from 21 to 85 pages. The sample journals represent approximately 50% of the learners involved in the three courses. The request for voluntary submission of the journals was included with syllabus material at the outset of each course. Anonymity was assured. Near the end of the course, participants were reminded of the request. Journals were not retained unless they included a written authorization for retention and use. The journals were not used in establishing student course grades.

The sample journals were not collected specifically for the purposes of this enquiry. The journals were collected with a general intent that they might have utility in a variety of investigative activities. As the instructor of the three courses, I, of course, had access to all journals produced. In very general terms, in my opinion, the experiences of the sample are not unlike the range of experiences reported by all course participants.

Participants were encouraged to undertake the journal keeping in an individualized manner. Rules for style and, particularly, content were kept to a minimum. Many of the learners expressed discomfort at this lack of direction and sought more detailed instructions. The following abridged guidelines prepared for the third class, are indicative of the formal directions that emerged over the period:

> Throughout the course, regularly maintain a journal in which you relate significant ideas from the course to your past and current experiences, to your growing understanding of [course content] and to readings and research activities. Neatness does not "count;" but the journal must be legible. The journal is to be submitted to me on the following dates: .... I will respond to your submissions in writing. I view my responses as an opportunity for me to engage in "conversation" with each of you; I will not be "correcting, marking or grading" your journals.
>
> The primary purpose of the journal as part of this course is to assist you in reflecting upon your learning while engaged in this course.
>
> For ease of handling, I make the following recommendations:
>
> - date each entry,
> - maintain the journal on loose-leaf paper,
> - record your entries on only one face of each sheet of paper; draw a line down the centre of each page and write your entries on one side of the line only.

In each class, a number of participants were not comfortable with even these directions and sought more detail regarding the professor's expectations. The following guidelines were developed in response:

> As I read your journal.... I expect I will be asking myself questions such as the following:
>
> - Are you just "jumping through the hoops of the course" or are you taking yourself through a personally-meaningful learning experience?
> - Does your experience appear to be authentic?
> - Is there evidence of a degree of personal intensity or engagement?
> - Are you reading?
> - Are you questioning and doubting?
> - Are you testing yourself and your ideas?
> - Are you stretching yourself?
> - Through the period of the course, is there evidence of movement in your understanding? If not, why not?
> - Are you able to make your own assessment of your learning experience? As you attempt to summarize your learning, are you able to articulate specific aspects that have gained special meaning?

The Self as Reported:

Through this presentation, I am intent upon revealing a particular sense of the reported learning experiences. As such, the enquiry was guided by four questions. Each of the following questions is accompanied with samples from the journals (the presentation will include additional text). In effect, except as implied in the above guidelines, the questions related to this enquiry were asked of the reflective journals, not directly of the learners. It may also be worth noting that while the journals often contained comment written in other than the first person, only first-person excerpts will be included in this presentation. Each excerpt includes a code number identifying the learner and the date on which the entry was recorded.

I IN WHAT FASHION IS CONSCIOUSNESS OF SELF PRESENT IN THE REFLECTIVE JOURNALS OF THESE ADULT LEARNERS?

C8 Dec. 6: I learned, to my surprise, that I tend to be more comfortable with quantitative research.

- I learned that an individual who from surface appearances may resemble what in my high school days was referred to as a nerd, is worth taking the time to sit down and talk with.
- I learned that I don't, at this point in my life, want to conduct a lengthy research project.
- I learned that I ramble, much more than I realized, when giving answers to interview questions.

That probably is enough for identifying learnings from this course. They may not be the type of learnings expected by the prof. but they are the learnings that seem significant to me as a learner.

C4 Dec. 17: One of my objectives in taking this course was to learn more about myself. Several things come to mind. I have been reminded of the extent to which I rely on external confirmation to validate my own success. I say reminded because I think I knew this before; however, taking this course has brought this particular personal feature to the forefront of my conscience. In certain ways, I regard myself as being a fairly independent person, and yet my dependence on external confirmation tends to contradict this. I think that one reason I seek out external confirmation is because of a lack of self-confidence.... The expectations that I impose on myself, and the expectations that I perceive others to impose are two other aspects of self that this course has helped me explore. In a strange way, I think I have developed more tolerance for diversity from taking this course. I think I have more respect for the importance and value of other ways.

II IS SELF CONSCIOUSNESS ASSOCIATED WITH A SENSE OF DISORIENTATION, CRISIS OR DIFFICULTY?

C5 Sept. 11: First class tonight and I'm still in a state of confusion, but it's a relatively happy confusion, tempered by rising interest and excitement.... I came to the class knowing very little about [the topic], and though I still don't know much, I'm excited that I'm going to find out.... The first class left me feeling just a little overwhelmed (all those assignments and I'd just started a new full-time teaching job today, and registered in a weekly French course), but with an accepting atmosphere and an organized approach to the provision of necessary information, I feel some confidence that I will soon begin to understand.

B11 July 29: Each class this week has left me with so much to think about; why can't more of the classes have a similar format -- time for self-exploration, introspection and acquisition of new knowledge within a structured but flexible format?

C6 Sept. 11: This first entry in my journal will be a jumble of thoughts because I am not sure what I think of the course at this point.

Sept. 18: This evening I came home mind-boggled from the information load we were left with in class. I hardly know how to organize all the new aspects.... I need time to make sense of it all.

III ARE ALTERATIONS IN CONSCIOUSNESS OF SELF EVIDENT OVER TIME?

C5 Dec. 9: I decided to re-read parts of my notes, readings and earlier journal entries.... As I look at my early objectives in this course, and my first journal entries, and recall the thoughts I had then, I realize that I have made a lot of progress... since September.... I really felt I got much more from my readings and classes by making the effort to reflect afterwards and record some of those impressions.

Dec. 12: I found [writing a research report] difficult and instead of getting it done, I found I was stopped at every juncture, questioning myself all the way. I had to think about it all the time and agonize over it. Even when it came out of my head fairly easily, I was slow at writing because it wasn't precisely what I wanted. It was never enough! Never clear -- never thorough enough -- never connected -- never polished!... I learned to look at things differently, not merely in acceptance, but questioning.

I guess I am not telling about what I learned but about how I've changed...

IV HOW DO THE LEARNERS MAKE SENSE OF LEARNING EXPERIENCES WHICH MAY INVOLVE ASPECTS OF TRANSFORMATION OF SELF?

July 26: As the discussion on [course topic] was unfolding, I found myself thinking of some of the different things I do to import [the topic] into my teaching.

C5 Dec. 9: I don't claim to have a mastery of the subject but I feel I have made great strides toward understanding the area in comparison to my previous knowledge. It seems like such a vast topic now. I don't know if I have begun to cover it in my description of learnings.

C7 Nov. 28: Talked about my research project and as expected, raised a few eyebrows. I felt comfortable, but tired, since I'm now in the midst of putting it all together.... At least now I believe I know what it's LIKE to sit down and piece together ones thoughts and observations.

C4 Oct. 2: I am reminded of [a person's] comment to me in the spring of last year while travelling back from Boston; she alluded to her own work on her thesis and described what a lonely endeavour it could

> be... I am beginning to get a sense of the loneliness in one's search for meaning, knowledge and understanding; this is not entirely a bad loneliness, but one which requires inner strength, commitment, and confidence; what I feel is that I am using a combination of my past knowledge and experience with what I am currently learning to look inward at my own beliefs and attitudes -- once I begin to synthesize these, then I can look outward at possible contributions that I can make.

Being conscious of self means, regardless of circumstances, having a centre, being inner-directed, accepting responsibility, actively choosing, and seeking for meaning in relation to the self. Nietzsche suggests that becoming conscious requires mirror-like examination (Solomon 1974, p.46) and that "consciousness generally has only been developed under the pressure of the necessity for communication" (1974, p.47). Reflective journal keeping represents both an opportunity for the self to look into a mirror and an opportunity to communicate what it sees.

Consciousness of self carries with it not only the potential to soar, but also to crash -- consciousness provides not simply a reward, but risk and consequences. As Ernest Becker charges:

> Philistinism [being unconscious or ignorant] knows its real enemy: freedom is dangerous. If you follow it too willingly it threatens to pull you into the air (Becker 1973:74).

In discussing Kierkegaard's view of mankind, Becker (1973, p.69) suggests that the story of the Fall can be taken to represent a personal fall "into self-consciousness, the emergence from comfortable ignorance in nature." This becoming conscious of self, he suggests, includes the gaining of a sense of individuality -- uniqueness of face and of name, of beauty and of part-divinity in creation. But the consciousness of self also makes one aware of the "terror of the world" and of his/her own decay and ultimate death. Becoming consciousness carries both negative and positive sensation; the will to consciousness is not mere pleasure seeking.

To embrace freedom -- to be conscious of self -- is to open one's self to risk. The adult educator engaging with learners in search of self must remain aware of the risks as well as the benefits. The learner who has the opportunity to becomes self-conscious, then, is one who becomes aware of his/her world as chaotic, full of choice and doubt, and who seeks to solve the problem of the chaos on personal terms -- arrive at personal meaning by an "heroic" journey through self.

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L'APPRENTISSAGE EXPERIENTIEL, FONDEMENT THEORIQUE ET CADRE D'ETUDE DU SAVOIR-APPRENDRE EXPERIENTIEL CHEZ L'ADULTE *

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RESUME: Transformer l'expérience en savoirs parait exiger des attitudes et conduites particulières chez l'apprenant. Nous proposons ici, à partir de convergences observées entre des modèles d'apprentissage expérientiel, certains jalons théoriques du savoir-apprendre expérientiel chez l'adulte.
ABSTRACT: The transformation of experience into effective learning seems dependent upon certain learner's attitudes and skills. This paper, based on a review of certain models of experiential learning, proposes theoretical dimensions of the "how to learn from experience" concept adapted to adults.

La transformation de l'expérience vécue et concrète de l'apprenant en savoirs constitue une préoccupation majeure dans le contexte de la formation des adultes. Plusieurs théoriciens et praticiens de l'éducation des adultes observent que l'apprenant adulte se caractérise par l'étendue et la variété de son bagage d'expériences accumulées et par une disposition à s'y référer pour comprendre et donner du sens à l'expérience actuelle qui le confronte (Brookfield, 1986). Toutefois, si l'expérience constitue une base de l'apprentissage, on constate aussi qu'elle ne mène pas nécessairement à des apprentissages effectifs. Avoir de l'expérience ou faire une expérience n'est pas le garant de l'apprentissage. Il semble que, pour tirer profit de son expérience, l'apprenant doive, entre autres, faire preuve d'un savoir particulier (Smith, 1983) que nous nommons ici le savoir-apprendre. Nous constatons aussi que l'étude du processus de transformation de l'expérience en apprentissages effectifs reste encore un domaine relativement nouveau pour les chercheurs, les formateurs et, encore davantage, pour les apprenants eux-mêmes (Schön, 1983).

Dans le but de contribuer à l'étude de cette problématique, nous tenterons ici de: 1) situer le savoir-apprendre par rapport à l'apprentissage expérientiel, 2) identifier des caractéristiques essentielles du processus d'apprentissage expérientiel à partir de convergences entre certains modèles théoriques, et 3) de proposer quelques jalons d'un modèle intégrateur du savoir-apprendre expérientiel chez l'adulte.

1- Le savoir-apprendre

Frank Smith (1979) a cette phrase surprenante: "si on y pense bien, il n'y a, pour les humains, que trois façons d'apprendre quoi que ce soit sur le monde" (p. 224). Ces trois façons ou "modes d'apprentissage" sont: a) apprendre par l'action et l'expérience, b) apprendre par observation ou par démonstration, et c) apprendre en se faisant dire ou par le langage. Sans nécessairement argumenter sur le bien fondé de cette affirmation, nous prendrons cette structure comme point de départ d'une réflexion sur le savoir-apprendre chez l'adulte.

On pourrait définir le savoir-apprendre comme la mise-en-oeuvre des savoirs (savoir-dire, savoir-faire et savoir-être) permettant de répondre efficacement aux exigences de toutes situations d'apprentissage. D'une part, cette définition met en évidence la structure complexe et dynamique, non seulement des connaissances et des habiletés qu'un apprentissage efficace requiert, mais aussi des attitudes nécessaires au déclenchement et à la poursuite de l'apprentissage. Un point que toute opérationnalisation du savoir-apprendre ne peut négliger. D'autre part, elle fait ressortir l'idée de différents contextes d'apprentissage

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auxquels l'apprenant doit s'adapter. L'adulte qui sait apprendre doit pouvoir mettre en oeuvre les trois types de savoirs dans n'importe quelle situation d'apprentissage que ce soit sur une base individuelle ou institutionnelle, dans un but de parfaire ses connaissances, développer des compétences ou questionner ses attitudes ou valeurs, selon des formes d'apprentissage qu'il choisit ou qu'on lui impose, et ce dans une perspective de développement personnel aussi bien que professionnel. C'est dans ce contexte que les différents modes d'apprentissage de Frank Smith prennent une importance théorique et pratique. Un adulte qui sait apprendre doit pouvoir apprendre aussi bien par l'expérience dans l'action que par l'observation de modèles ou par la communication d'information dans des livres ou des cours. Sans ignorer la possibilité de points communs entre ces modes d'apprentissage, nous supposons que chacun, pour être réalisé efficacement, exige la mise-en-oeuvre de savoirs (dire, faire, être) différents. Chacun de ces modes mérite notre attention dans le cadre de l'éducation des adultes.

Savoir apprendre des livres et des cours. Les écrits sur les techniques et les méthodes d'étude, principalement normatifs, ont pour objectif de présenter les moyens à utiliser et les procédures à suivre pour apprendre efficacement des livres et des cours (Gauthier et Poulin, 1983; Goulet et Lépine, 1987; Lemaitre et Maquère, 1986; Morgan et Deese, 1968). Toutefois, avec la psychologie cognitive, ces méthodes sont devenues objet d'expérimentations et de recherches (Segal et alii, 1985; Chipman et alii, 1985; O'Malley et alii, 1988; O'Neil et alii, 1986; Jones, 1988). Plusieurs programmes de formation à ces méthodes ont fait l'objet d'évaluation systématique (Weinstein et alii, 1988). On peut dégager deux courants sur l'étude des stratégies d'apprentissage, l'un plus molaire centré sur des modèles intégrateurs avec étapes (SQ3R, MURDER), l'autre plus moléculaire centré soit sur les stratégies d'étude (le contrôle des émotions et de l'anxiété, la documentation, la lecture, l'écoute, la prise de notes, la rédaction, la passation des examens, etc.) soit sur les stratégies cognitives (l'attention, la répétition, la définition, l'analyse, la synthèse, l'identification des idées principales, la recherche des mots clefs, l'élaboration, l'inférence, la déduction, la prise de notes, la paraphrase, le réseau conceptuel, la représentation visuelle, la représentation auditive, le regroupement, la restructuration, la mémorisation, etc.) et métacognitives (l'attention dirigée, l'attention sélective, l'autogestion, la planification de l'apprentissage, sa régulation, l'auto-évaluation, etc.).
Le savoir-apprendre à partir de livres et de cours constitue donc une préoccupation actuelle et l'apprenant adulte peut y puiser une foule de renseignements utiles pour l'aider dans ses projets d'apprentissage de ce type.

Savoir apprendre d'un modèle. Ce mode d'apprentissage, connu sous le vocable d'apprentissage observationnel, est aussi grandement utilisé par les adultes et mériterait qu'on s'y attarde. L'apprentissage par observation ou par démonstration, malgré de nombreuses recherches, n'a, à notre connaissance, jamais été étudié dans la perspective de définir les stratégies les plus efficaces pour apprendre à partir d'un modèle. Bandura (1986, p.52) a proposé un processus intégrateur qui décrit les attitudes et conduites de l'apprenant selon quatre étapes: l'attention, la rétention, la production et la motivation à utiliser le modèle acquis. Ce processus pourrait servir de point de départ à l'étude d'un savoir-apprendre observationnel.

Savoir apprendre de l'expérience. Apprendre de l'expérience constitue, selon Smith (1979), un processus naturel qui n'a pas besoin d'être appris. Si ce processus apparaît naturellement dans des contextes simples, il n'en est pas de même dans les contextes plus complexes tel que celui du développement professionnel. L'opposition entre l'apprentissage par essais et erreurs et l'apprentissage expérientiel (Cyr, 1981) ainsi que la popularité grandissante des écrits de Schön (1983, 1987) sur le "reflective pratitioner" en sont un témoignage flagrant. Des modèles théoriques sur l'apprentissage expérientiel ont été élaborés et des outils comme le journal intime ont été proposés (Etienne, 1988) pour faciliter ce type d'apprentissage.

Nous insisterons ici sur quelques modèles en essayant d'en faire une synthèse qui peut servir de point de départ à des recherches systématiques sur le savoir-apprendre expérientiel.

2- L'apprentissage expérientiel

Apprendre dans et par l'expérience est une notion qui a une longue tradition dans le domaine de l'éducation, et qui, sous l'influence de Dewey (1933), a donné naissance à un courrant éducatif innovateur maintenant nommé apprentissage expérientiel (Keeton et Tate, 1978). Bien que cette expression évoque plusieurs sens (Chevrier et Charbonneau, 1990), nous lui réserverons ici le sens de "processus d'apprentissage par lequel l'apprenant transforme son expérience vécue en savoirs". Les représentations théoriques de ce processus, bien que variées, laissent voir certaines convergences que nous résumons ici. Bien que nous aurions pu étendre notre échantillon d'écrits à Steinacker (1979), Cell (1984), Walter (1981), Mezirow (1981) et d'autres, précisons que notre comparaison se limitera ici à Dewey (1933), Argyris (1976, 1982), Schön (1983), Pfieffer (1980), Kolb (1984), et Boud et alii (1985).

2.1 Le processus expérientiel implique toute la personne de l'apprenant

Boud définit l'expérience comme "la réponse totale d'une personne à une situation ou à un événement". L'apprenant, dans et par son expérience d'apprendre, agit et réagit avec l'ensemble de ses acquis antérieurs, ainsi qu'avec son vécu actuel: ses perceptions, pensées, émotions et motivations (Dewey). L'approche expérientielle adopte une perspective holiste de l'apprenant (Kolb et Pfeiffer) où l'intégration des diverses dimensions humaines (le cognitif, l'émotif et l'opératoire) est considérée comme une visée prioritaire (Argyris, Schön et Boud).

2.2 Un processus qui met l'accent sur trois grands moments: l'action, la réflexion et son réinvestissement

Selon l'approche expérientielle, l'apprentissage a) origine de l'expérience vécue de l'apprenant, b) s'élabore et s'articule à partir d'elle et c) se réinvestit en elle. L'interaction de l'apprenant avec l'objet et la situation d'apprentissage lui procure les données concrètes desquelles il élabore son savoir (Dewey). Ce processus réflexif permet la reconstruction de l'expérience et d'en dégager une nouvelle compréhension ou appréciation (Boud, Schön, Kolb et Pfeiffer). Les auteurs consultés sont unanimes à affirmer que le processus d'apprentissage ne se termine pas avec la compréhension abstraite de l'expérience: cette dernière doit être validée par le réinvestissement critique dans des expériences nouvelles.

2.3 Un processus qui implique des étapes interreliées

Bien que chacun des auteurs étudiés propose les jalons de son approche en la traduisant en étapes d'apprentissage (lesquelles incluent parfois des sous-étapes), on ne trouve pas d'unanimité quant à leur nombre et à la manière de les nommer. Qu'il nous suffise ici de rapporter les principales:

Dewey (1960, pp. 102-118):	"pre-reflective, reflective, post-reflective";
Argyris (1976, p. 642):	"discovery, invention, production, generalisation";
Schön (1982, p. 132):	"appreciation , action , reappreciation";
Kolb (1984, pp. 39-43):	"concrete experience, reflective observation, abstract conceptualisation, active experimentation";
Pfeiffer (1980, pp.3-7.):	"experience, sharing, processing, generalisation, application";
Boud _et alii_ (1985, pp. 26-39):	"experience , reflection, (re-evaluation)"

Evitant d'entrer ici dans des comparaisons détaillées, nous pouvons dégager certaines convergences:

- l'importance de l'expérience comme élément déclencheur et nourricié de l'apprentissage: lieu d'où originent les questions, les problèmes pratiques ou cognitifs à résoudre pour

l'apprenant et qui alimente le processus inductif de découverte; l'expérience est ordinairement présentée comme la première phase du processus.
- la présence capitale d'une objectivation de l'expérience sous forme d'observation des faits et de réflexion sur eux; les auteurs précisent tous clairement que la réflexion inclut une collecte précise de toutes les données - internes et externes à l'apprenant - de l'expérience, une analyse de ces données, et un essai d'interprétation à la lumière du connu de l'apprenant.
- l'abstraction de généralisations ou de conceptualisations (concepts, principes, règles): cette étape n'apparait pas explicitement comme telle chez tous les auteurs mais elle n'en demeure pas moins une opération essentielle du processus (Dewey, pp.149-159; Boud, p.20).
- la présence de la validation comme démarche de vérification des élaborations cognitives réalisées dans les phases précédentes: selon le contexte, cette validation prend la forme d'expérimentation active pour vérifier soit la véracité d'une hypothèse, soit l'à-propos d'implications pratiques.

Enfin, il paraît important de dire ici que les auteurs, tout en proposant des étapes, avertissent qu'elles ne se produisent pas nécessairement selon l'ordre énoncé ni qu'elles n'occupent la même importance dans chaque processus d'apprentissage pour un apprenant. En proposant ces modèles, ils y voient plutôt une démarche logique idéale pour comprendre et guider le processus de l'apprenant.

2.2.3 Un processus qui exige le déploiement d'attitudes et d'habiletés particulières chez l'apprenant

Ce processus d'apprentissage, apparemment simple ou naturel, n'est toutefois pas d'application facile par l'apprenant lui-même. Par exemple, Dewey, commentant la démarche d'observation, mentionne la difficulté particulière de bien percevoir et de rapporter fidèlement les faits. Boud souligne l'importance de la conscience des sentiments aux étapes de l'expérience et de la réflexion; et Argyris, l'attitude de rigueur dans l'examen du processus global d'apprentissage. Dewey est formel: le processus d'apprentissage par et dans l'expérience requiert l'intégration d'attitudes et d'habiletés (skills) propres à la recherche (inquiry), et ces attitudes sont insuffisantes sans la manifestation d'habiletés concrètes (p.29). En somme, chez tous ces auteurs, nous constatons que l'étude de ces attitudes et habiletés reste à un niveau assez général; mais elle constitue, à notre avis, les fondements du savoir-apprendre expérientiel.

2.2.4 Un processus qui fait appel au métacognitif de l'apprenant

L'apprentissage expérientiel efficace paraît aussi nécessiter chez l'apprenant un certain degré de conscience quant au processus d'apprentissage lui-même. Comme nous le disions plus haut, l'expérience est la réponse totale d'une personne à une situation ou à un événement (Boud). Or la conscience du processus d'apprendre a avantage à faire partie des informations disponibles à l'apprenant. Elle lui permet de réguler son apprentissage et d'en évaluer l'efficacité. Selon Argyris, l'apprenant doit poser un regard critique sur son processus d'apprentissage afin de briser les cadres de références qu'il utilise normalement pour comprendre et intervenir dans son monde. Dewey et Boud font de la maîtrise consciente du processus de pensée réflexive une des conditions de l'apprentissage efficace.

3- Jalons pour l'élaboration d'un modèle du savoir-apprendre expérientiel chez l'adulte

Compte tenu des considérations faites plus haut, il nous apparait que tout essai de définition d'un modèle du savoir-apprendre expérientiel devrait comporter les caractéristiques suivantes:

a) impliquer les trois dimensions chez l'apprenant: l'affectif, le cognitif, et l'opératoire;
b) viser l'intégration de ces trois dimensions entre-elles et par rapport aux acquis antérieurs;
c) tenir compte des trois grandes phases du processus d'apprentissage expérientiel: l'action, la réflexion, et le réinvestissement (la validation) dans une action réfléchie;

d) être articulé autour des quatre étapes suivantes: l'expérience vécue, l'objectivation de l'expérience, l'abstraction de conceptualisationet la validation des acquis;
e) rendre explicites les attitudes et les conduites cognitives propres à chacune des étapes; et
f) inclure des conduites métacognitives ayant pour objectif la gestion des attitudes et des conduites cognitives.

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THE POTENTIAL AND PRETENSIONS OF CRITICAL DISCOURSING IN MAINSTREAM ADULT EDUCATION

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Abstract: This paper raises critical questions about the growing emphasis on critical discourse in adult education. It suggests that the writings of Paulo Freire and his most careful critics remain pertinent for an emancipatory pedagogy.

Le but de cet article est de soulever des questions au sujet du discours critique dans l'éducation des adultes. Nous proposons que les écrits de Paulo Freire et ses plus soigneuses critiques soient toujours pertinents pour une pédagogie d'émancipation.

> *This work deals with a very obvious truth: just as the oppressor, in order to oppress, needs a theory of oppressive action, so the oppressed, in order to become free, also need a theory of action ...*
> *Only in the encounter of the people with the revolutionary leaders - in their communion,in their praxis - can this theory be built.*
>
> Paulo Freire, *Pedagogy of the Oppressed*

Revisiting a Relevant Source

Both practice and theory, integrated as praxis, are emphasized in the closing lines of Paulo Freire's best known, and much invoked, pedagogical treatise. Two decades have passed since it was first published in English.

The contention of this short essay for the CASAE proceedings is that subsequent critical discourse in mainstream adult education, especially within the academe, does not nearly match the practical and theoretical force of Freire's pedagogy. More significantly, it suggests that this practical and theoretical force accessible from Freire's work is being dissipated in the prevailing discourses on critical adult education. Such claims are difficult to support adequately within the confines of a single proceedings paper. However, it is hoped that arguments and sources presented here will encourage more adult educators to revisit Paulo Freire's work in a more critically informed vein than hitherto. Further, they suggest to us that Freire's pedagogy still merits careful re-examination, and re-interpretation, in the light of practical tasks facing contemporary adult education.

This is not to set up *Pedagogy of the Oppressed* as the sterling piece of work for a critical practice of adult education. The prevailing currents of critical discourse, by their very lack of pedagogical effect, sustain its continuing relevance for us. At this juncture, Freire's text is relevant in revealing how, in our admittedly under-theorized field, the flow of critical discourse fails to merge with everyday pedagogical practice.

Critical Commentaries in the Mainstream

The notion of a critical mainstream within these conference proceedings must seem a little odd. CASAE is not remarkable for engendering critical discourse. Even so, the critical tendency is discernible within CASAE and there are some among us who would want to strengthen it. For example, *The Canadian Journal for the Study of Adult Education* (November, 1988) features a book review by Michael Law on *Critical Pedagogy and Cultural Power* (Livingstone 1987). He criticizes this useful, though not outstanding, selection of essays for its "narrow view of education and educators", but then goes on to suggest that we cull from it for "theoretical tools...[to]...extend critical pedagogy into the everyday lives of adults" (Law, 1960). Law's reservations about the text are right on (adult education is not the primary concern of its authors), and implications he draws about the paucity of our own theoretical discousre, and its failure to merge adequately with practice, would be hard to refute. It does not bode well when we are referred to secondary works from outside the field as major sources for adult education theory and practice rather than as texts of subsidiary importance which merit our attention. Significant primary sources on which these essays draw for their critical, but somewhat narrowly envisioned, pedagogy are readily accessible to adult educators.

Shauna Butterwick's crisply written review (CJSAE, Nov. 89) of Will Cowburn's *Class, Ideology and Community Education* (Croom Helm, 86) deals with a critically oriented text that directly engages central adult education concerns from a Marxist perspective. Though favorable to Cowburn's text as a whole, the review itself evinces an intent to up-the-ante of critical discourse in adult education by pointing to a number of significant shortcomings - for example, "an absence of any recognition of the interrelatedness of gender, race and class within capitalism" (p. 62).

Much of the recent critical discourse in adult education, however, has tended to spring from written sources concerned with public school settings. (This applies particularly to essays in critical theory and critical thinking). A continuing pre-occupation with the pedagogical artifacts of modern adult education practice, which many adult educators feel somehow distinguishes the field, in a fundamental way, from recommended practice in the public schools, may account partly for the belated turn to critical discourse. Somewhere on the adult education horizon, we have come to believe, lies a social democratic commitment which can be summoned as a symbol of pedagogy for social change. Further, notions about the marginality of adult education have been fondly connected to a view of its progressivism and critical orientation. Now, there is a growing realization that modern adult education practice is neither marginalized (because of its complicity in support of prevailing economic, political, and social forces which determine the way things are) nor inspired by a social democratic agenda.

But what has the recent emphasis on critical thinking, critical theory, and post-modernist narratives within the academy meant, so far, for the modern practice of adult education? More to the point in this somewhat academically oriented context, to what extent has critical discoursing steered us to a critical focus on what it is we do, and what it is we are, as adult educators? It is clear that the effects of critical discourse within the literature of contemporary adult education are not altogether negligible. The critical turn has helped to undermine the dominance of positivistic research within the field and offers us the grounds for a continuing challenge to prescriptive, overly-managed, patriarchal, and ethnocentric approaches to educational programming. However, radical activist educators and community developers, who see their role as educative, will have found little of relevance in the critical discourse that is currently in vogue with the academy of adult education.

Critical thinking as a pedagogical endeavour, when it is not presented as a pre-determined set of critical thinking skills, highlights the importance of questioning taken-for-granted assumptions, encouraging debate rather than passive reception of authoritative stipulations. It is tied in with a long-standing liberal-humanist tradition in the field of education. From a critical theoretical perspective, though, critical thinking in the liberal-humanist tradition is marred by its relativism and its emphasis on individualism which over-rides a concern for collective action. Critical thinking of this ilk creates a pedagogical context for debate, but it fails to provide us with either a rational and compelling basis for action towards a more genuinely democratic society or a clear analysis of the coercive societal structures which prevent its realization.

Critical theory, especially as exemplified in the work of Jurgen Habermas, seeks to identify the rational grounds from which an emancipatory pedagogy - as discourse and action - can be launched. It invokes communicative rather than individualistic, privatized, initiatives. Liberal, relativistic, orientations which enshrine individual subjectivity at the core of human experience need to be transformed within a genuinely democratic, hence more radical, project that makes claims for individual rights through collective action. At its best, critical theory provides support for pedagogical strategies of emancipation such as those outlined in the work of Paulo Freire. Unfortunately, most attempts to make critical theory understandable to adult educators who do not have a penchant for grand theory are liberalistic and tend to be instrumentalized. Such representations seem out of line with the projects of prominent critical theorists such as Jurgen Habermas, Herbert Marcuse, Theodor Adorno, and Max Horkheimer.

Like critical theory, post-modernist critique points to the inadequacy of critical thinking that stems from a liberal-humanist world view. From a post-modernist perspective, such critical thinking legitimates rather than de-constructs the prevailing conditions which constrain human development. At the same time, post-modernist critique rejects all efforts to establish rational grounds from which to engage with the crises of modern life. It is, in effect, a discourse without grounds, without a subject, and without reason. The de-constructionist intent of post-modernist critique emphasizes for us that there are always conceivable options to the prevailing authoritative (patriarchal) behaviors, discourses, and institutionalized structures that shape our lives. Thus, its exponents in education suggest that post-modernist thought can support a discourse of suffering and injustice on behalf of those who experience exploitation. They are not, however, so adroit in showing how and why (because of its rejection of a rational center) post-modernist thinking, which draws on the powerful insights of Nietzsche, can be so readily incorporated into the service of neo-conservative and fascist projects.

In recent years, the speedy trajectory, followed by some academic educationalists, through Marxian analyses, neo-Marxism, critical theory, critical hermeneutics and, now, post-modernism has provided a defiant discourse for a restricted audience of intellectuals during the neo-conservative ascendancy. But this trajectory has run its course, and is in danger of disappearing over the edge of self-deconstructionism. Breathless essays in journals of education inform us about the latest interpretations on interpretations of post-modernist writers such as Foucault and Derrida while attempting to establish dubious dialectical connections and anchors in previously written accounts on critical theory's most recent project for a rationally-based discourse. The critical discourse in education is now over-theorized or, more likely, under-substantiated. The actual pedagogical strategies it identifies do not represent an advance on those long since suggested within the realm of socialist or radical liberal-humanist educational practices. And they are far less concrete than those we find in the writings of Paulo Freire which provided the original inspiration for some of those critical commentators now jiving to the post-modernist trend.

The way that critical thinking and the notion of perspective transformations are merged in adult education with critical social theory has been challenged by Colin Griffin (1988). His criticism amounts to the claim that critical thinking and perspective transformations as presented in the literature are fundamentally psychologistic orientations and, therefore, should not invoke critical theory. Collins and Plumb (1989) go further in claiming that the manner of promotion in adult education of Frankfurt School critical theory, especially that of Jurgen Habermas, has not so far been conducive to furthering an emancipatory pedagogy. These concerns are reinforced by Collard and Law (1989) who suggest that liberal democratic ideas underlying perspective transformation "inevitably suppress the concept of a radical praxis such as that advanced by Freire" (p. 106).

Pedagogy of the Oppressed: Freire's Project and its Critics

Freire's writings, together with the analyses of his most serious critics, still provide us with the outlines of a theoretically informed transformative pedagogy rooted in concrete situations. The position taken here is that there is no contradiction between accepting important aspects of Freire's pedagogy while recognizing its shortcomings.

In his preface to *Pedagogy of the Oppressed,* Freire remarked that some readers (he specified "Marxists") would regard his "position vis à vis the problem of human liberation as purely idealistic" (p. 21). Thus, he anticipated the kind of criticism advanced by socialist educators such as Walker and Youngman (1981 and 1986). These commentators suggest that Freire fails to account for how the consciousness of oppression is rooted in concrete social forces, for how developments in class consciousness relate to changes in productive relations, and so on. In short, Walker and Youngman highlight what they consider to be the idealism permeating Freire's pedagogy. Human consciousness is emphasized at the expense of objective material reality. And Youngman, who devotes a substantial chapter to an assessment of Freire's pedagogy, is on the mark in noting "a total absence of a clear specification of the goal of revolution" (Youngman, p. 182) even though the term appears frequently in Freire's work.

While what these critics have to say has considerable validity, there is also much to suggest that they have been too hasty in easing Freire from the Marxist tradition. Important though they are in bringing a more robust analysis to the critical discourse of adult education, neither Walker's critique nor Youngman's socialist pedagogy do justice to the dialectical processes of Freire's overall project. If Freire describes his pedagogy at a phase in the dialectical juncture that leaves him open to charges of idealism (and Youngman notes that this is largely corrected in the works which follow *Pedagogy of the Oppressed*), he does demonstrate for us, in a more able fashion than his critics, the full significance of *totality* (as opposed to the *individual standpoint*) and its relevance in dealing with the problems of everyday living. In this regard, he meets the requirement set out by Georg Lukacs in *History and Class Consciousness (1971, p. 27):*

> *It is not the primacy of economic motives that constitutes the decisive difference between Marxism and bourgeois thought, but the point of view of totality.*

Besides making direct reference to Marxist philosophy in *Pedagogy of the Oppressed* (e.g. p. 90), Freire draws significantly on Lukacs with regard to the consciousness of oppression (p. 174), and Althusser on the problem of *over-determination* ("determination from above") of the professional class (p. 156). This is the class which, according to Antonio Gramsci, produces the traditional intellectuals. Freire himself comes far closer than his socialist academic critics to Gramsci's depiction of the "*organic intellectual* who identifies unequivocally with the social groupings in whose interests he or she will be committed." (Collins, p. 73)

It has been suggested that rational (scientific) support for Freire's pedagogy to be derived, according to Walker and Youngman, from a stricter adherence to Marxist thought can also be located in Jurgen Habermas' theory of communicative action (Collins and Plumb, 1989). This is dependent upon the exhaustively argued concept of an *ideal speech situation* which posits a context for practical, genuinely democratic, decision-making among groups of people focusing on a common area of concern. However, while the juxtaposition of the Freirean and Habermasian projects holds out interesting possibilities for the further development of an emancipatory pedagogy, it is not apparent that the notion of an ideal speech situation is even as helpful as Freire's dialogical method which is historically grounded (building on the thinking and experience of those who have preceded us). The ideal speech situation is more abstract than Freire's approach to dialogue. In any event, there is still considerable justification for re-assessing Freire's work in the light of Habermas' outstanding research project. If we accept Althusser's key insight about the accessibility of a text to various interpretations within the genre ("no reading is innocent"), a re-assessment of this kind would likely uncover new possibilities for an emancipatory pedagogy.

Youngman's critical assessment of Freire's work is helpful in suggesting a way towards pedagogy for social change that avoids approaches which claim to draw on critical theory but are fundamentally accommodative to existing institutional arrangements. Such approaches are currently invoked in terms of the *reflective practitioner* and *action science.* In pointing out how even Freire's work is readily amenable to co-optation, Youngman (p. 189) underscores the need for harder-edged analysis and consistency in terms of practice:

> *It is not surprising that the Consolidated Edison Company in New York used his approach to teach uneducated and unskilled people so that they might become 'employable and promotable'.*

So much for revolutionary intent.

Concluding Remarks

If the academe of adult education is serious about its critical discourse, the practical pedagogical implications have to be addressed. This is not in any way a recommendation for activism at the expense of theoretical analysis. Even though critical discoursing in mainstream adult education is inadequately substantiated in practice, the field remains under-theorized.

For those already committed to an emancipatory pedagogy, however, the work of Freire and his critics already provides the outlines of what a relevant integration of theory and practice entails. For this to make sense in the academe of adult education, it is necessary to maintain a presence on the university campus for adult education as a field of study with a strong commitment to fostering social justice and democratic change. It also makes sense that academic adult educators (graduate students as well as professors) who have turned to a critical tack in their work should be able to identify off-campus locations and commitments where we put our critical discoursing to the test. This does not mean that we should burden ourselves with unreasonable criteria for success in our field projects. But, as critical adult educators, we need to have reasonable work commitments away from the academic setting on which we can critically reflect. It is from off-campus pedagogical work (on behalf of welfare recipients, in the prisons, with the educational provision for young native adults, and with anti-nuclear issues) that one has come to understand that critical discourse within the academe of adult education is not enough. Serious pedagogical work in off-campus locations can give us a more realistic sense of how to be critically engaged - and what petty academic concerns to avoid - in the university setting.

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A NEEDS ASSESSMENT SURVEY: CONTINUING PROFESSIONAL EDUCATION PRACTICES AND PREFERENCES OF URBAN AND RURAL ALBERTA DIETITIANS

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Abstract

A needs assesment was performed, using a survey design, to elicit information regarding the continuing professional education needs of the Alberta dietitians. A subgroup comparison of the urban and rural professionals' perceived needs provided valuable data for program planners.

Introduction

The provision of relevant, interesting, convenient, and cost-effective continuing professional education activities is no small task for program providers. Social, economic, environmental, political, and technological factors all impact on program planning attempts. The individual professional must share in the ownership of the responsibility for continued professional development. Cervero (1988) reminds us of the importance of professionals in our society: "They teach our children, manage and account for our money, settle our disputes, diagnose our mental and physical ills, guide our businesses, help many of us mediate our relationship with God, and fight our wars." Today's consumers are questioning professionals' competence. Educational obsolescence is both a fear and a reality. Although there is no question that continuing professional education is necessary, there is much controversy concerning its organization, delivery and impact.

Clarification of terms

The term continuing professional education includes all efforts to provide learning for active professionals (Houle, 1980).

The needs assessment literature presents a rich assortment of definitions, concepts and typologies of the term need. (Griffith, W.S. 1978; Klevans, D.R. 1987; Monette, M.L. 1977; Robbins, J.N. 1981; Scissons, E.H. 1982; Sork, T.J. 1988; Witkin, B.R. 1984). Robbin's study (1981) of 10 academic areas resulted in the development of four typologies or dimensions of need: sources of need (internal and environmental), types of need (most of the need concepts from most writers fit within three types - physiological, psychological, and social needs), intensity of need (primary or secondary), and the social scope of need (individual and group). Robbins explains: "Need had been perceived by persons possessing it as a driving force (often termed 'felt' need or 'articulated' need). Needs perceived by observers were termed 'ascribed' needs. Needs derived from requirements based solely on externally imposed values or requirements were termed 'prescribed' needs." Atwood & Ellis (1971) define an educational need as one "that can be satisfied by means of a learning experience. It is considered to be a lack, deprivation, or deficiency that tells one what to do from an educational standpoint." Robbins (1981) provides a general definition of need and then goes on to define educational need from an educational planner's viewpoint: "Educational need is a motivating, goal-oriented internal state of tension or dissatisfaction based on a real and measurable discrepancy between current performance capabilities and the required performance capabilities appropriately required by the person having need." Scissons (1982) points out the multidimensional and functional aspects of the need concept. He describes the concept of educational need in terms of three need components: competence, motivation, and relevance, and also defines wants and complex needs.

Kaufman (1987) describes needs assessment as a process for identifying and documenting the gaps between "what is" and "what should be" (ideally concerned with gaps in outcomes), arranging the gaps (needs) in priority order, and selecting the needs to be resolved. Needs assessment asks "what should be done?" (Monette, 1979). The concepts of motivation, relevance, knowledge, competence and performance are very closely intertwined in the process of needs assessment. What the collected data mean and their relative importance involve complex value judgments made by the assessors, based upon desired standards. "Because learning is essentially an internal process, only learners themselves can, in the end, decide to learn and to act upon their learnings." (Monette, 1977).

The study

The purpose of this study was to assess the perceived continuing education needs of the members of the Alberta Registered Dietitians Association, so as to provide information for decision-making in the planning phase of continuing education program development. The survey design, using self-reports via written questionnaire, was selected as the means for data collection, primarily because it would allow reaching a geographically dispersed population and would be less costly to administer than personal interviews (Babbie, 1989). The target population included all dietitians residing in the province of Alberta, Canada. The study sample included all active, nonactive, and retired members of the Alberta Registered

Dietitians Association (ARDA) whose names appeared on the membership list and supplemental list of new members/address changes as of February 15, 1989. Student members (mostly dietetic interns) and members residing outside the province of Alberta were excluded due to cost constraints.

The questionnaire was constructed using both behavioural and attitudinal questions; most questions were close-ended using ordered choices. Dietetic colleagues (members of three Continuing Education Committees and the Professional Standards Council Director) and a nursing research colleague critically reviewed the questionnaire; revisions were made. A pilot test was conducted where 14 selected participants generated a wealth of comments regarding the questionnaire; this led to major revisions. Four hundred twenty-four yellow booklet-format questionnaires were mailed, along with a cover letter, and pre-coded, self-addressed, stamped business reply envelope to the homes of ARDA members on February 21, 1989 (Dillman, 1978). A reminder to complete and return the survey was published in the March/April issue of the association newsletter. One formal reminder (including a second copy of the questionnaire) was mailed to 149 nonrespondents seven weeks after the initial mail-out. The response rate was 78%.

Results & Discussion

Data from 317 completed questionnaires were computer analyzed using the programs in the Statistical Package for the Social Sciences (SPSS) at the University of Calgary. Frequency distributions in percentages, averages such as the mean, mode and median and measures of dispersion, such as the range, were used. Chi-square tests were used to test associations between some of the variables; subgroup comparisons were made.

Demographics

Forty percent of the dietitians who responded worked/lived in Edmonton, 39% in Calgary, and 21% in centres throughout Alberta, other than Edmonton and Calgary. For the purpose of this study, urban refers to Edmonton + Calgary dietitians, rural refers to all non-Edmonton and non-Calgary dietitians. Most (63%) dietitians work full-time, 24% part-time; 58% have been employed 10 years or less. The majority (83%) were between the ages of 26-45 years; 72% were married; 59% had children.

Learning resources

Colleagues (other dietitians) and journals were the learning resources most highly used by both urban and rural dietitians. Rural dietitians were less likely than urban dietitians to use ARDA-sponsored programs, computer searches, and special interest groups. For those learning resources the dietitians would most like to have available to them, the urban dietitians ranked journals, ARDA programs and other dietitians as their top three preferred resources; rural dietitians ranked ARDA programs, journals and other dietitians as their preferences. Rural dietitians actually use journals in their continuing education efforts, but would prefer access to ARDA programs. University credit courses received the second to lowest rating for actual use, but ranked fifth for rural dietitians and seventh for urban dietitians for desired availability.

Learning methods

Both urban and rural dietitians perceived workshops, seminars/lectures, reading, and giving lectures/talks as the four most effective learning methods. Self-assessment tools, teleconferences, and correspondence courses were ranked eighth, 10th and 14th respectively. When asked which methods they would like to have available to them, both subgroups rated workshops first, seminars/lectures second, videos third (although videos were ranked seventh in perceived effectiveness), and inservice education fourth. Note that reading and giving lectures/talks were no longer at the top of the list, even though they were perceived as effective.

Access to equipment

Ninety-one percent of the dietitians had access to 1/2" VHS videocassette players, and 96% would actually use them in their continuing education efforts; 93% of the dietitians had access to audiocassette players, and 84% would use them for continuing education; although only 62% had access to IBM-compatible computers, 83% would use them for continuing education. Eighty-three percent of rural dietitians would use teleconference as a means for continuing education (85% availability) and 83% of rural dietitians would use fax machines, although only 67% had access to them.

Topics

An extensive list of preferred behavioural, managerial, and nutritional topics, as well as a rank order of disease states considered 'very relevant' to respondents' continuing education were generated. Topics recently offered through continuing education sessions were rated quite low in relevance, indicating the transient nature of needs identification.

Attendance at ARDA-sponsored programs

Most dietitians attended 'one to three' ARDA-sponsored continuing education programs during the 1988 calendar year. Rural dietitians attended fewer of these programs than did urban dietitians; 30% of rural dietitians did not attend any ARDA-sponsored programs.

Factors affecting participation

For both urban and rural dietitians, relevance of topic and interest in topic were the two most important factors impacting on their decision to attend ARDA programs. More rural than urban dietitians rated convenient location, i.e. distance travelled and easy access, and opportunity to network as important factors. Convenient time was another factor important to both subgroups; cost was of lesser importance.

Preferred times to attend ARDA programs

Less rural than urban dietitians preferred the months of January and February; more rural than urban dietitians preferred attending in June and July/August. Less rural than urban dietitians preferred weekday evenings, especially Tuesday and Wednesday evenings. A large number of urban dietitians preferred Saturday mornings to weekday evenings, and most rural dietitians preferred attending all-day sessions on the week-end.

Cost

Given a relevant topic and excellent speaker, both urban and rural dietitians indicated they were willing to pay $10.00 (mode) for a two-hour continuing education session, and $50.00 (mode) for a one-day workshop (spring, 1989).

Degree of ease

More rural than urban dietitians found it difficult to meet the continuing education requirement of obtaining 45 continuing education points every three years. This finding concurs with the results which indicated that convenient location and time (particularly time of day and time of week) were important factors in the rural dietitian's decision to participate in ARDA programs.

Role of Continuing Education Committees

The ARDA members gave overwhelming support to the Continuing Education Committees to continue their current role of sponsoring programs. More rural than urban dietitians would like access to distance education. Both urban and rural dietitians would like access to self-learning programs; definite interest was shown in having an information hotline.

Conclusion

By establishing two-way communication with the ARDA membership, the Continuing Education Committees now have a clearer picture of whose learning needs they are attempting to meet, as well as what those needs are. More informed decision-making and more effective use of limited resources to coordinate relevant, interesting, convenient, and cost-effective programs at times and locations convenient to the members may result. Several distinct differences in the needs of urban and rural subgroups were identified. Program planners can do a lot to facilitate the learning efforts of professionals, even though these professionals may have very specialized needs.

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UNIVERSITY EXTENSION: WHAT HAPPENED TO THE VISION?

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This paper explores the social change versus individual change debate in university extension work.
Ce papier explore le débat dans le domaine du travail d'extension au niveau universitaire entre les processus de changement individuels ou sociaux.

Adult education in Canada has its roots in social change movements. The Antigonish Movement, Farm Radio Forum, Citizens Forum, Frontier College, the Centre for Community Studies and the Fogo Island process speak to its richness. Adult education in Canada has a strong tradition as an active force for social change.

Today, a debate rages between two philosophies of adult education: education for individual change versus education for social change, a debate that has been discussed in the literature (Apps, 1985; Selman, 1985, 1987a, 1989; Welton, 1987a, 1987b). Is the purpose of adult education to serve society or the individual? Should adult educators help people change the system or fit into it?

On one side, the individualistic view assumes "the way the world is organized is natural and the appropriate role of educators is to use their knowledge and skills in behalf of that order" (Cunningham, 1988, p. 134). Adult education is a business with educators competing for new markets. The social roots are dismissed.

On the other side, people advocating a social change perspective view adult education as a means to promote social change in society. They believe adult education now serves the middle class and strengthens the existing social system. They argue:

> either education is a force for social change or it reinforces the status quo, and any thought adult educators might have that they are simply delivering a technically competent service which expresses no social view is a delusion. (Selman, 1985, p. 83)

There is a clear tension between the two groups (Welton, 1987a), a tension which has been an ongoing struggle since the 1930s (Welton, 1987b). While adult education in Europe and the Third World has a strong social change focus, this is not so in North America (Brookfield, 1983). The individualistic approach is now the main focus of Canadian adult education. Selman (1987a) notes:

> The sense of movement has faded into the background in adult education. The field is becoming professionalized and institutionalized. There is much less emphasis or consensus in the field about the social goals of adult education, or indeed whether it does, or should, have any such goals. There is a tendency to think increasingly of the delivery of expert services to individuals. We have gone from a sense of movement, with broad social goals, to a sense of meeting individual needs. (p. 42)

What does this mean for social change activists who work in university extension in Canada? Often extension workers find themselves caught in situations where they believe in social change but, because social change work is given a low, if any, priority within the university, they are expected to market courses.

Methodology

In undertaking this study, my biases are clear. I believe adult education should be a force for social change. I wanted to discover how social change oriented adult educators were surviving in the conservative political environment of the late 1980s. What problems do they encounter working in a field that places high value on the individualistic, marketing approach to adult education?

Using a qualitative research approach (Bogdan & Biklen, 1982), I interviewed university extension staff across Canada. From February to August 1989, I interviewed 18 people (six women and 12 men) who worked in nine extension departments in six provinces--from the Atlantic to the Pacific. I asked two main questions:

1. What problems do you encounter in your work?
2. How do you deal with these problems?

All have been given pseudonyms in an attempt to provide anonymity.

The Issues

A number of issues emerged. This paper focuses on two: (a) lack of funding for social change work, and (b) the tension associated with the unresolved philosophical conflicts within extension departments. Not all respondents identified these as issues, nor did some feel they were issues within their university. I focus on them because they surfaced most often.

Lack of Funding for Social Change Work

The main theme emerging from the interviews focuses on the issue of funding. It was raised by 15 of the 18 respondents. Nine of the 10 extension departments I visited must generate their own funds through course fees. Linda explains:

> Every program has to pay for itself. This is accepted. It's never challenged. It's never discussed how this will impact on the way we work with people, the kinds of programs we do, the kinds of people we work with. It's accepted. Is this what we were hired to do? To make money? Where once we had a bond with people, now it's a corporate philosophy.

Selman (1989) notes, "continuing education's position is typically relatively weak in the power structure of our institutions, and low priority is generally accorded to the educational needs it is seeking to serve" (p. 72). Extension departments are seriously underfunded. While funding may not be an issue for practitioners who view their role as one of marketing quality courses, for social change people, this is the major issue. If extension departments must make money in order to survive, then they will ignore oppressed people. After all, how can extension staff become involved in grassroots social change work when they must charge people for their services? Brock says:

> If I'm working in local communities with Native people or unemployed people, the funds simply aren't there. I can say "I want to do this piece of work" and someone can say to me, "That's fine, where's the money for it?" That happens. I have no budget. Nothing. Zero monies.

Respondents spoke of the lack of committment within their universities to work with such groups--to give something back to the community. "What do we have to contribute as a university? What obligations do we have as a university?" Janet asks. Colin says:

> I believe the university should serve all sectors of the community, not just the business community, not just the professions. It has to serve welfare mothers. It has to serve the poor.

I believe the inadequate funding results from and contributes to the marginalization of extension departments from their universities. Extension departments have a totally unique funding formula. Rather than challenge the university on this, they market quality courses, thus legitimizing the inequities. Social change workers are caught in the cycle and must develop their own strategies--often in isolation and without group support. They use a variety of individualistic methods in an attempt to do social change work. While these methods speak to the ingenuity of the workers, they take the pressure off the universities. Consequently, social change programs are in constant jeopardy. Brian says:

> I place some of the responsibility on the extension departments themselves. Unless we get our act together, we can't expect the university to do much. We have to make demands on the university. It will take a very enlightened university administration to provide any more resources to extension work, given their mentality and their vision and their concern with academic programming. It's a matter of extension departments being clear and purposeful.

Unresolved Philosophical Conflicts within Extension Departments

Most extension departments are not unified. The adult education field encompasses a diversity of philosophical stances (Elias & Merriam, 1980). This diversity was evident within the departments I visited. Gary describes the split in his workplace:

> There is serious controversy over the appropriate balance between social change work on the one end of the spectrum and, on the other end, personal or individual change.

Brock suggests:

> I don't think we, as a department, have re-defined ourselves for the 80s and 90s. What is the proper role and function of the department? I think that some would like to see the department become very program-oriented, be very trainer-oriented and provide technical training to individuals. There are a lot of people in society who need that kind of training and are willing to pay big bucks for it.

The dominant ideology in Canada "propagates a fierce brand of individualism that teaches us to focus on our individual ability to change ourselves. Personal change, negotiated by the individual through determination, will, effort, and discipline, is the most heavily endorsed form of change" (Adamson, Briskin & McPhail, 1988, p. 141).

Brock says his colleagues who hold the individualistic approach do not see the philosophical differences as an issue. Because they support the dominant viewpoint and see it as "the way of the world," they see themselves as being correct. They view their work as "value free." For Brock, the frustration surfaces when they refuse to acknowledge the values in their marketing stance and when they fail to understand there can be alternate approaches to extension work.

Brock's perceptions have been reinforced by Apps (1985) who says the "dominant paradigm is so ingrained in people that they are often not aware that they subscribe to it. When people are not aware of the dominant paradigm, they see no possible alternative to it" (p. 122). Cunningham (1988) says:

> This may explain why some adult educators claim to be apolitical. It is a professional way of making one of the most political statements one can make. Because what one says when one declares neutrality (or objectivity) is that one is quite satisfied with the present organization of social relationships and the distribution of resources in society. Those who "have" in society rarely see the need for change as clearly as those who "have not." (p. 136)

Brock has no problems with much of the work his colleagues do. Most of the time, he has a good working relationship with them.

> But it comes to points where you can go no further. For example, if they want to work with a corporation that has a strong anti-union bias, then we come up to a wall. There's no compromise, in my view. We just shouldn't do that and I don't want to work in a department that does that. Other times, there can be a compromise.

Both Donna and Janet describe their institutions as having gone "way beyond" the traditional social change versus the individual change debate. Janet says, "It is taking an extreme right wing position." Donna adds: "This institution isn't even talking social change anymore. It's being run on a free enterprise, laissez-faire, survival of the fittest basis. It's right-wing economics."

Janet has created enemies within her department. Selman (1989) argues that social change activists acquire enemies because they are not content with the status quo. Because many people oppose the increased participation of and rights for marginalized groups, adult educators who advocate such causes should expect to encounter strong opposition. Cunningham (1988) supports his views:

> One could argue that we professionals invent such ideas as... professionalism to sanitize our basic desires and tendencies to maintain inequality, racism, sexism, and classism which we are satisfied, on balance, with our "share of the pie." (p. 136)

Stephen speaks of the tension that can come from actively espousing a social change philosophy in an extension department that places high value on marketing individual change courses. It is a tension he is prepared to accept, at least for the present time.

> What helps me is knowing it's going to happen. I expect it. There aren't any surprises. I'm fully aware attacks can come at any time. It's inevitable and I know it's going to come.

Joan makes what I consider to be the critical point when she suggests that, because of the different philosophical orientations in adult education in general and extension departments in particular, extension staff cannot be expected to work as one big happy family. To assume they can is naive and illogical. She argues this diversity can, and should, be used to enrich extension departments and people holding different approaches should be encouraged to work on parallel streams.

> We need to communicate once in a while to make sure we're not knocking each other out. But I think there is much more possibility of working on parallel streams. I think the climate can be set by supportive management.

I consider philosophical differences to be healthy and essential to the development of innovative departments. The problem seems to arise when they become unresolved conflicts, a situation which tends to occur: (a) when either side dogmatically assumes their approach should be the only approach, and/or (b) when leadership and vision are lacking at the management level.

I believe extension departments should incorporate both the individual and the social change approaches because they can support and strengthen each other. The task, then, is for managers to understand the importance of a combined approach and to have the skill and the vision to manage such an approach with creativity.

Discussion

A number of writers have described the professionalization of the adult education field over the years (Fisher & Podeschi, 1989; Selman, 1984, 1987b). The 1920s, 1930s and 1940s were times of change. Social change programs played an important role. However, in the 1950s and 1960s, the field began to professionalize and the focus shifted to meeting individual needs.

The 1980s have been a difficult time for social change workers. With the election of a Conservative government at the federal level, the country has taken a sharp swing to the political right. "It's an extreme conservativism that's hitting us" says Peter. Business interests have gained control of the field and are defining the direction of mainstream adult education.

With the cutbacks to university funding, extension departments have been caught in the squeeze and now place great emphasis on the "bottom line" and marketing quality courses to people who can pay in order to stay afloat. But there is a price to pay for placing such emphasis on the marketing approach. Haynes (1985) suggests:

> Continuing education units, like universities in general, have become so preoccupied with their own economic survival that they are increasingly perceived by society as a whole as irrelevant. (p. 77)

I believe that in the 1990s, extension should have closer ties with community groups. Colin says, "We should strengthen ties with groups, such as labour, who traditionally have not been associated with the university." The gap is widening between the rich and the poor. Social change issues are of critical importance. But many respondents felt extension departments were "oblivious to" them. "Where were we in the Free Trade debate?" asks Brenda. "As adult educators, we did nothing. We sat back and let it happen. We have not taken leadership positions on these types of issues." Stephen says extension must become more involved with social change issues or they face a terrible risk. "To me, it's a matter of survival."

> The most important issues: the environment, the greenhouse effect, pollution, basic survival, it sounds horrendous. If we're not addressing that directly with some creativity and some imagination and some sense of urgency, then I think we're really out to lunch. If we don't help to address some of these issues with the community, then I think we fail. We fail professionally and philosophically.

Innovative social action adult education is occurring in Canada. However, it is not happening in mainstream adult education institutions. It can be found in the popular movements -- the women's movement, the peace movement and the environmental movement. We have much to learn from popular groups and I believe we should actively support them.

It is important for university extension to re-capture the vision and become involved in the broader struggles within the community. There is a need to have a clear long-term vision of the potential of university extension, a vision which can encompass a variety of approaches.

It is imperative for extension workers who are interested in strengthening the social purpose tradition to build networks at both the regional and national levels. We need to get together to discuss common problems, develop an analysis and consider new strategies.

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ADULT EDUCATION AND WORKING LIFE IN CANADA AND SWEDEN

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INTRODUCTION

The education of the workforce and changing skill requirements in the workplace are topical issues. Western societies are currently experiencing rapid technological change, major industrial restructuring, and increasing economic competitiveness. The need to adjust to changing circumstances means that "more importance must invariably be placed on the way we view, and provide, training" (Yalnizan & Wolfe, 1989, p. ii).

Although the above developments are global in scope, comparisons show that different countries exhibit different patterns of "training culture" (Muszynski & Wolfe, 1989; Morrison & Rubenson, 1990). To a great extent these distinctive national styles of training culture are linked to national differences in political, economic, and cultural dynamics.

This paper, reporting on a larger study in progress, compares and contrasts key aspects of the training cultures of two "advanced" nations, Canada and Sweden. The objective of comparison is not to draw conclusions about the merits of one national system over the other; rather, it is to gain further insight into distinctive patterns within individual countries. Put simply, in the words of one comparative education methodologist, "it can be difficult without comparison to learn to see and appreciate the special characteristics of one's own culture..." (Raivola, 1986, p. 265).

THEORETICAL PERSPECTIVE

The theoretical perspective of this comparison is influenced by Korpi's (1983) "power resources" model of social change. According to this model, a nation's development and the strategic choices it makes are shaped by patterns of power distribution among industry, labour and the state. Social policy is an important tool of contestation, whereby conflicting interests are negotiated. Departing from Korpi, Esping-Andersen (1989) suggests that within western industrial nations there are three distinct categories of policy regime, depending on the power relationships and tensions that prevail. Within the "liberal" model the interests of industry predominate; welfare schemes are accordingly residual and often based on insurance principles. In the "corporatist" model the power balance favours state authority. The state, committed to traditional class and status hierarchies, looks to the family as a key provider of social services. The "social democratic" model is strongly influenced by labour interests. Social policy correspondingly displays a close tie between welfare and work, with emphasis on goals of employment, wage parity, and equal distribution of extensive social supports.

The nature of the welfare regime which typifies a country affects the training culture of that country in a number of ways. Matters such as who provides training, to what extent, for whom, in whose interests, and with what assumptions about means and ends of work and learning are all part of a larger pattern of policy-making in connection with ongoing struggles to gain or maintain power. Thus, training activities have political motives and must be considered in that light.

COMPARATIVE FRAMEWORK

To make comparisons between countries, it is necessary to focus on generalities rather than the inevitable exceptions and contradictions, and to be selective. This paper highlights the following elements: a) characteristic features of national identity; b) patterns of power relations among union movements, political parties, and industry; c) patterns of policy according to welfare regime; d) the location of training within the broader policy context; e) an overview of training provision and participation; f) major criticisms of the shortcomings of the training system.

A thorough analysis of training culture must also consider such matters as the changing relationship between skill and technology in the workplace, and the place of training within the overall education system. Although these topics are included in the larger study, they are beyond the scope of this paper.

SWEDEN AND CANADA: SOME CHARACTERISTIC FEATURES

In this section Sweden is discussed first, and then Canada, according to the outline described in the comparative framework. For the purpose of comparison, the comments about Canada are phrased in relative terms, i.e. in reference to what has already been said about Sweden. The intention is to stress a comparative point, rather than to make an evaluative judgement.

Sweden

The State

Sweden is a relatively small, culturally homogenous, and modestly populated country by world standards, noted for national ideals of compromise, conformity, and common sense (Milner, 1989). Over the past century it has gained a certain notoriety for having changed from a struggling agrarian society into a "model welfare state...which has been able to achieve and maintain high levels of economic prosperity" (Ball & Larsson, 1989, p. 1). Even the current political disturbances in Sweden are viewed by some not as the failure of the welfare state but as a symptom of too much success (Gwyn, 1990).

The spirit of compromise so remarked upon in the Swedish national character is particularly manifest in Swedish politics. The forces of labour, since the early part of this century, have been strongly centralized and organized. They have had close ties with the Social Democratic Party which has been the largest electoral party since the 1920s and has held office for most of the past 40 years. However, the political strength of the state and labour has been matched, throughout, by a strong private sector in which "economic power...is highly concentrated in relatively few hands" (Ball & Larsson, 1988, p. 3). In the 1930s, this stand-off set the conditions for a 'historical compromise' between the labour movement and business interests. "The formula for the compromise was that the labour movement admitted the necessity of maintaining favourable conditions for private enterprise but could use governmental power to achieve full employment and a fairer distribution of economic growth" (Korpi, 1983, p. 210). Most policy initiatives since that time reflect these dual goals of economic growth and distributional equality.

Policy

Swedish social policy conforms to Esping-Andersen's "social democratic" model of welfare regimes. Labour uses its access to governmental power to endorse state welfare strategies aimed at keeping unemployment to the minimum and strengthening the position of the unemployed on the labour market. Emphasis is on active measures such as training and job creation, rather than on passive methods of temporary income support. "Perhaps the most important field, when it comes to improving the efficiency of the labour market is that of educational policy" (Dahlberg, 1988, p. 106). The right to work and the right to learn are considered the hallmarks of a comprehensive social welfare policy.

Training

"The processes, products and outcomes of educational reform...are major elements in the democratic reform of the whole of Swedish society" (Ball & Larsson, 1989, p. 7). Training is one feature of an extensive adult and higher education system, within an overarching concept of 'recurrent education' that encourages the integration of work and learning throughout the lifespan. One form of training which is directly connected to the interests of the workplace is called Labour Market Training, and is provided by Labour Market Training Centres. As of 1986, this form of employment training has been administered by the National Employment Training Board (AMU) which is a part of the Ministry of Labour. Previously, it had been under the auspices of the National Board of Education. The AMU is comprised of a central directorate and 24 regional boards which operate almost 100 training sites. Board membership at the national and regional levels includes representatives from both trade unions and employers' associations.

The purpose of labour market training is "to adapt the qualifications of jobseekers to actual labour demands....[It] often takes the form of bottleneck training, i.e. training programs for key areas in which there is a shortage of skilled labour" (Abrahamsson, 1990, pp. 7-8). Participants are recruited through the Employment Service, and are primarily immigrants, women, young people, and workers who need retraining due to plant closures or other changed circumstances. Programs consist of academic upgrading as well as complete or supplementary training for particular occupations, mostly in manufacturing and building, clerical, and service areas. Courses are designed in a flexible modular system which is adaptable to individual needs. There are no formal admissions requirements, and admission is ongoing so that a person can start anytime, and a constant supply of trained workers is assured. In 1987, participants in this form of training comprised approximately three percent of the labour force (Cavellius, 1988), and 66 percent had jobs three months after training completion (Rollén, 1988).

Other training-related activities sponsored by the Ministry of Labour include support for jobless adults to take vocationally relevant courses in the regular education system. Also there are subsidies for employers who provide training for their employees, either in-house or purchased from an outside training agency, often AMU. Since 1986, AMU has been organized on a commercial basis, selling training services to companies and other authorities.

Since the mid-1980s, the most extensive and rapidly expanding form of workforce education has been "personnel education" (also called "in-house training"): employee training at the employer's expense, on the employer's terms. Statistics for 1987 show that over 25 percent of the workforce took part in some form of personnel education during the first part of that year (OECD, 1989). However, training of this type tends to be of short duration, and very imbalanced in terms of who takes part. For instance, more than twice as many members of professional organizations were involved compared to union members. Participation rates are highest among those who already have a high level of education, are in the 25 to 45 age bracket, work fulltime, and are men (Jakobsson, 1988).

Critique

Although Sweden places a high priority on training, by international standards, problems and shortcomings have been pointed out (Rubenson, 1989; Abrahamsson, 1990). One area of concern is that ideological goals of greater distributional equality have not achieved desired results, and are being increasingly eclipsed by goals of economic growth and profit. A related concern is that the massive expansion of personnel education, which is beyond the regulatory reach of government policy, is causing disadvantaged groups to fall even further behind. New and wider gaps have been created between educational "have"s and "have not"s. Groups predisposed to education get more and more, while others which are not, for instance immigrants, blue-collar workers, and older adults, are left further behind by rising educational standards (Rubenson, 1989). Furthermore, with the growing corporate interest in education and the drift towards commercialization of training provision, it is larger companies with more expansive budgets that benefit most (Cavellius, 1988).

Another topic of criticism is that workplace training and education are becoming more oriented to narrow requirements of changing skill and job demands, with less attention than in the past on worker education for citizenship and participation in political life. Concerns have been raised about the risk of developing a pattern "in which employers monopolize the future of adult learning" (Abrahamsson, 1990, p. 10).

Canada

The State

Canada is a nation marked by factors which pull against national unity: The sparse population, relative to landmass, is characterized by regional and ethnic diversity. Political institutions are decentralized; the authority of the federal government is moderated by the balance of power held by the provinces. Longstanding tensions exist between French and English Canada. Furthermore, there are dual allegiances to the parliamentary system of Great Britain, and the market system of the United States.

The heterogeneity of Canada has inhibited the formation of class identity, and the working class movement has never gained a strong foothold at the national level. Trade union membership in Canada totals about one quarter of the working population, and among union groups there is more diversity than solidarity (Olsen, 1988, p. 3). The NDP, the political party most ideologically identified with union interests, has had a spotty relationship with organized labour, and has never held power federally. The balance of power during most of Canada's history has favoured the holders of capital (Wolfe, 1989; Korpi, 1983). One political manifestation of this is the strong position of the Department of Finance in the state bureaucracy, leading to, among other things, a bias towards the use of fiscal tools in the selection of policy action (Wolfe, 1989).

Policy

Social policy in Canada conforms to the "liberal" model described by Esping-Andersen. The Unemployment Insurance Act of 1941 "was designed to reinforce existing income and occupational differentials in the labour force....[It] did nothing to increase social solidarity, but merely provided workers with a minimum degree of income security in the face of unemployment" (Wolfe, 1989, p. 114). Subsequent reforms, concurrent with periods of expanded influence of labour and the NDP, have resulted in greater government spending and some reorientation towards job creation and provision of training; however, the overall emphasis on short-term compensatory measures remains mostly unchanged. In the area of labour market and employment policy, Canada has not developed the legislated commitment to labour market development as within Sweden and other European democracies (Wolfe, 1989). To put comparative matters more sharply, "three quarters of [Canada's] labour market expenditures in 1988 were devoted to unemployment insurance and early retirement, whereas almost...70% of Sweden's expenditures were for active training and employment measures" (Morrison & Rubenson, 1990, p. 58).

Training

The picture of training in Canada is fragmentary and difficult to patch together. There are a number of programs provided by the public, private, and voluntary sectors, but they are under no central organizing or legislating body

(Muszynski & Wolfe, 1989; Morrison & Rubenson, 1990). The provinces are responsible for education and some areas of training (e.g. apprenticeship), but the federal government has responsibility for matters of labour market adjustment and employment.

A primary vehicle for federal training is the Canadian Jobs Strategy (CJS), which was introduced in 1985 with the stated objective "to provide workers with the training they'll need for tomorrow's jobs" (EIC, 1988). There are six different programs within CJS: Innovations, Job Entry/Re-entry, Job Development, Skill Investment, Skill Shortages, and Community Futures. These programs use a variety of funding mechanisms, mostly paid to employers, to encourage the development of skills in response to market needs. A key aspect of CJS is "the move towards the privatization of training. The locale for training has been shifted from recognized private or public trainers, including vocational technical schools, community colleges, and community organizations to private intermediaries" (Muszynski & Wolfe, 1989, p. 259) and on-the-job locations.

In comparison with Sweden, employer-provided training in Canada is not well developed. A survey of training in Canada shows that six percent of adults participated in some form of employer-sponsored training during 1985, compared to a Swedish survey which shows that 25% of workers participated in employer-sponsored training in 1987. With regard to full-time employer-sponsored training lasting longer than one month, Swedish participation is five times the Canadian rate (Morrison & Rubenson, 1990).

The main providers of adult training in Canada are public and private educational institutions. The public institutions include vocational technical colleges, community colleges, and school boards. Private education institutions include business and correspondence schools, licensed industry training schools, and firms which provide training services. Public colleges have begun to forge stronger links with business in recent years, developing training programs in cooperation with organizations and interests which do not have their own training facilities. Private institutions, while largely self-supporting, also receive funding from CJS. The range of programs they offer has been increasing steadily (Morrison & Rubenson, 1990).

Morrison and Rubenson's (1988) profile of training in Canada shows that participation in education and training is unevenly distributed. Statistics indicate that pronounced gender inequalities exist, with an under-representation of women. Also, adults with high levels of education are more likely to participate in job training than those with only an elementary education. Older and blue-collar workers, among others, are less likely to participate.

Critique

The Canadian training system has been given a low ranking when compared to other countries such as Sweden, West Germany and Japan. Studies suggest that the relatively high levels of employment and technological innovation in these countries are related to the high priority they place on education and training of the workforce -- and that the same correlation is true, negatively, for Canada (Muszynski & Wolfe, 1989; Morrison & Rubenson, 1990). In fact, the comment has been made that "to a large extent Canada may be said to lack a 'training culture" (Morrison & Rubenson, 1990, p. 79). What is significantly missing in Canada, according to these reports, is a unified national strategy that effectively links training with the labour market and the education sytem, and that recognizes the many 'players' in the training field as a team.

Morrison and Rubenson (1988) point out another area of concern:

> Not only may the overall quality of training be low by international standards, but its distribution across various segments of the labour force deserves scrutiny. This highly uneven distribution of training between genders, educational groupings, age groups, and regions suggests inflexibility in the present Canadian approach to labour market training. The discrepancy between the overall amount of training for workers in the private and government sectors also deserves attention. (p. 11)

Such discrepancies give rise to the view that, in Canada as well as in Sweden, there is a growing gap between people with educational advantages and those without, and an increasing polarity between high-level skilled jobs and low-level service jobs. In Canada as in Sweden there is concern that a too-narrow focus on economic interests is causing neglect and perhaps escalation of problems regarding unequal opportunities for work and learning.

DISCUSSION AND CONCLUSION

The conclusion of such a comparison is not to rank one system over another, but rather to use the process of contrast as a means to view relative strengths and weaknesses and, *without* the option of wholesale borrowing, to get ideas about how these problems might be better understood and addressed.

It can be seen that the training cultures of Sweden and Canada have some elements in common but in many respects, especially in terms of organizational and political context, are significantly different. One similarity is that in both countries there is the risk of a growing education gap, causing increased social polarity between those with education and those without. Also there is a shared focus in both Sweden and Canada on education for economic productivity, causing some concern on both sides of the Atlantic that educational goals of social equality are being left behind.

The differences between the training systems of both countries are evidence of much larger differences between their political and economic structures. The development of training policies and practices in Sweden tells the story of the position of relative strength obtained by the forces of labour, and the labour movement's ability to have an influence on policies that support greater distribution of access to education and jobs. However, these achievements have not been without cost, and it will be of interest to see how current political developments might affect Swedish training policies and practices in the future. In Canada, the training system is seen to have several shortcomings. These are linked to government tendencies to adopt passive labour market solutions, as well as structural constraints against the development of national strategies. With training viewed more and more as the key to international economic success, it is hoped that in the future Canada can avoid ending up on the wrong side of the education gap (or falling in).

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DEFINING THE FIELD OF COMMUNITY DEVELOPMENT IN TORONTO

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Les organisations communautaires continuent de jouer un rôle important dans la pratique du développement communautaire. Au cours de notre étude de différentes organisations communautaires à Toronto, nous avons identifié 9 régions où elles ont crée des services et des programmes. Elles ont d'abord fourni des services aux individus et aux groupes. Ensuite, un plaidoyer en faveur des causes sociales s'est développé à mesure que la préoccupation première de ces organisations se précisait. Les organisations qui répondent à ces deux fonctions apportent une approche cohérente au développement communartaire qui est particulièrement sensible aux intéressés.

Community organizations continue to play an important role in defining the practice of community development. Through our analysis of different community organizations in Toronto, we have identified nine areas in which they have developed services and programs. Primarily, provision of services to individuals and groups, and secondarily, advocacy about social issues emerged as the major focus of those organizations assessed. Organizations that include both functions provide a coherent approach to community development that is particularly responsive to those involved.

Background:

Community development is the process of collective organizing and working towards progressive social change for a group or community. Individual change is believed to come from the process of community activity. In this approach, a prerequisite is that individuals are empowered to make a link between their personal problems with the struggles of a group of which they are a part. The process of community development emphasizes the participation of those people directly affected (Rothman, 1970). It alternates between reflection and action and proves to be an effective educational process (Lee, 1986).

Disadvantaged individuals are by definition disempowered as they lack access to financial, social and educational resources. Because of this, they may lack the personal skills or psychological ability to be in power. Power is the ability to control or influence the behavior of others (Holmes, 1988). For example, a powerless individual will typically be living in poverty, in inadequate housing, eating poorly and lacking in formal education. For some, this state can be further exacerbated by the lack of an official language or even the legal permission to work for a living.

In our society, and in fact in most societies, power is also an ascribed characteristic (Holmes, 1988). Hence, women, the elderly and members of ethnic, racial and disabled minorities lack the social recognition to attain power in society owing to their physical characteristics.

The powerless also lack the "cultural capital" to compete equally with those who do. Cultural capital would include such things as the "recognized" or "legitimate" accent, vocabulary, cognitive and creative skills, to name a few examples. Community development therefore has a major task in addressing this reality. Helping adults to develop life skills specific to the Canadian culture would be an important function of community development.

Since most community development efforts in Canada deal with adults, education ought to be of a particular type, i.e. learner-based, relevant and purposeful. Elias and Merriam (1950) have described various forms of adult education. Three of these types are congruent with the process of community development as defined above. They are "progressive", "humanistic" and "radical" adult education. The purpose of progressive adult education is to transmit culture, promote social reform and give learners the practical knowledge and problem-solving skills required to achieve a desired purpose. Some of the key concepts in this approach are problem-solving, experience-based education, democracy, social responsibility, pragmatic knowledge and needs assessment.

The purpose of humanistic adult education is to enhance personal growth and development. Some of the key concepts are experiential learning, individuality, self-direction, cooperation and group process. Radical adult education has the purpose of bringing about social, political and economic changes in society through education. The key concepts here are consciousness-raising, social action, non-compulsory education, critical thinking and social transformation.

We need all three forms of adult education to undertake effective community development. We would suggest that these different forms are actually three elements of development that all adults should experience before they can be involved in meaningful change. We would further suggest that adults first need to develop personally by means of humanistic approaches; then acquire the skills, knowledge and attitudes to assess needs and solve problems, both individual and social; and finally initiating and implementing activities for social change. Therefore, these three forms of adult education are important for community development in themselves and also in relation to each other.

Research Method:

The Community Worker Program at George Brown College in Toronto started in 1977 and has as its mission statement today the following:

> *The Community Worker Program exists to develop supportive, analytical and self-aware people who are committed to solving social and personal problems through the empowerment of individuals and communities (March, 1990).*

Within the two year diploma program, students experience classroom learning as well as practical training in the "field" . The field, in our case, consists of community organizations, constituency offices. programs and associations in the greater Toronto area. Over the years, the number of community organizations in contact with us has increased to its present level of over 150. In this paper, we have attempted to describe this field, as well as point out its dominant features. We also begin to reflect on what forms of adult education are being carried out in the community. Some of these forms are clearly community development efforts, while others are not.

In attempting this exercise, we have collected information on 158 organizations which constitute a sample of convenience. The population for this study includes any non-profit, non-governmental organization which was in existence in June,1989 in the greater Toronto area. The sample of convenience is based on those community organizations that returned our Information Sheet before July, 1989. These Information Sheets are sent out to organizations who are interested in becoming placement sites for our students. On the sheets workers are asked to list such things as groups served, programs/services offered, skills required by workers, etc. This information forms the raw data on which this study is based.

Needless to say, our observations are limited since we have not undertaken interviews, which would be necessary for a more in-depth qualitative research. We hope that this paper will be useful for future research in this area. We would like to emphasize that our assertions here are by no means conclusive, especially given the fact that community organizations are in a constant state of evaluation and change, vulnerable to the conventional wisdom of funders, policy-makers and larger social, political and economic factors.

Results:

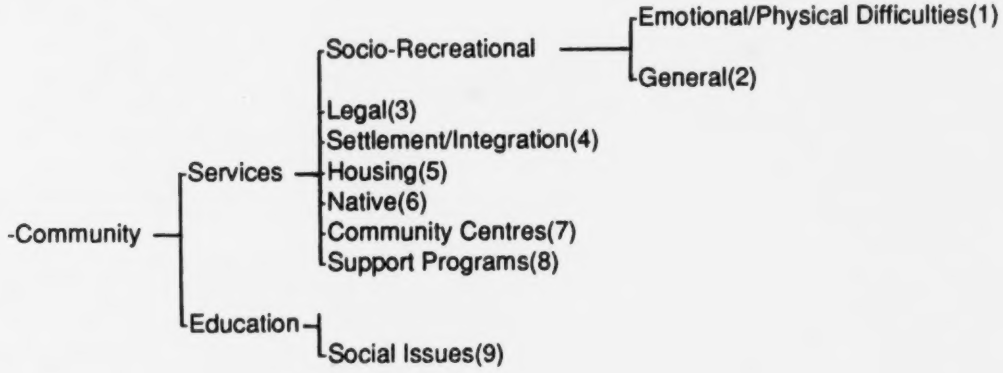

FIGURE 1

Working with some of the concepts developed by Bliss, Monk and Ogborn (1981), we created a systemic network that illustrates the major groupings of the data (Figure 1). The organizations are divided into nine different categories as indicated in the figure. In turn these nine categories are subsumed under two major headings of Community Services and Community Education. Community Services includes those organizations that primarily provide assistance to individuals and groups. Whereas, Community Education organizatons provide information, awareness raising activities and networking to advocate for individuals and groups (1). A category represents a grouping of organizations that have similar characteristics. The categories are described by sub-categories that indicate various features of the organization. The sub-categories were created from descriptors which were developed from the data (2).

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(1) Copies of the networks for the nine categories and the Information Sheet are available at the presentation. Others wishing copies of this material can write the authors at *The Community Worker Program, George Brown College, P.O. Box 1015, Station B, Toronto, Ontaro M5T 2T9.*

(2) The authors would like to thank Veronica Moreno for her preliminary work in sorting and categorizing the data for this study.

Community Services refer to various individual and group activities which cater to the specific needs of individuals. These needs are usually of an immediate nature, pertaining to such things as food, shelter, clothing, counselling, childcare, etc. Socio-Recreational (Emotional/Physical Difficulties and General), Legal, Community Centres, Native, Settlement/Integration, Housing and Support Programs are the categories that fall under this heading. Program titles such as to toy libraries, after 4 programs, meals on wheels, home visits, family support, group homes, counselling, job search and literacy are some of the descriptors used to describe the group programs offered here.

Of special note are the support programs that have been established to meet the social needs of a specific sector of the community, e.g. immigrants, assaulted women and youth. Such programs address the needs of people who are experiencing difficulties or require skill training to become part of society. They include such areas as: citizenship, English-as-a-Second-Language (E.S.L.), life skills, victims of violence, self-help groups, job preparation, etc. The difference between this category and others under the Community Service heading is one of goal orientation. The former focuses primarily on social need whereas the latter categories are primarily concerned with immediate needs.

On the other hand, we have Community Education activities that deal with social needs by creating social policy and social action and engaging in advocacy. Among the social issues being addressed are disarmament, disability, discrimination, harassment, Aids, homelessness, literacy, poverty, etc. Here, larger numbers of individuals in groups, communities provinces or even nations are being addressed as opposed to individuals and smaller groups.

Those organizations that fall under the Community Services heading are performing more of the humanistic, and to some extent progressive, functions of adult education. Such organizations are enabling individuals to come to terms with their feelings and experiences and to express their personal needs, while at the same time equipping them with the information and skills necessary to gain access to existing social structures. On the other hand, organizations under the Community Education heading involve the radical, and to some extent progressive, modes of bringing about changes in social thinking and social structures.

Of course, community services and community education are intrinsically linked. They are two different levels at which the very same issue can be addressed. For instance, a service organization could be assisting a single mother to gain daycare subsidy, while a community education organization could be campaigning to obtain affordable and universal daycare. In both cases, we are dealing with access, support for mothers and quality care for children.

From the Community Services heading, which includes the first eight categories in Figure 1, sub-categories were extracted. These sub-categories describe the major functions of the organizations and include the following: groups served, group programs offered, services offered, processes used, individual services offered, organizations involved and types of residences. From the Community Education heading, which includes the last category in Figure 1, the sub-categories were as follows: groups served, social issues addressed, processes used and organizations involved.

An analysis of these sub-categories and the descriptors reveal a range of services and programs that meet the basic needs of individuals and provide an advocacy function toward social change. The majority of the organizations in this study provide the community service function but do not emphasize social advocacy.

Conclusions:

We would suggest that it is appropriate for community organizations to provide both Community Services and Community Education (as described in this paper) for specific groups in the community. Community organizations are in an ideal position to understand the living realities of members of these groups. From this vantage point the staff can not only provide effective services, but also advocate with or on behalf of these people. Those organizations that do not include an educational/advocacy function presently, are encouraged to include such a focus in the future. By providing both services and education, the organization would be responding to community needs in a way that is grounded in the realities of the groups concerned.

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THE IMPACT OF COMPRESSED VIDEO UPON STUDENT INTERACTION AND LEARNING IN A GRADUATE LIBRARY STUDIES CLASS

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Abstract

Cette recherche étudie l'impact des télécommunications et la stratégie d'application sur les résultats de l'enseignnement par niveaux d'instructions. L'étude compare les résultats et les dispositions des étudiants de type traditionnel et de ceux qui étudient à distance et qui sont inscrits à un cours en sciences bibliothécaires à niveau gradué, et qui font d'un double systéme actif d'audio et de vidéo télécommunications.

This research examines the impact of telecommunications and instructional strategy upon learning outcome by level of learning. The study compares the outcomes and attitudes of traditional and distance students enrolled in a graduate library studies course participating in a live two-way audio and video telecommunications system.

Introduction

Historically, the introduction of each new medium of instruction is accompanied by research designed to determine if it is as effective as traditional instruction, resulting in a preponderance of media comparison studies. Each new wave of comparison studies brings similar results--no significant difference--leading many researchers to the conclusion of Clark and Salomon that "General media comparisons and studies pertaining to their overall instructional impact have yielded little that warrants optimism." (1986, p. 466).

In spite of this history, the implementation of the new telecommunications technologies has created a similar response with much of the research focusing upon the comparison of instructional telecommunications and conventional instruction, even when the preponderance of such research has found either no significant difference in student learning or significant differences in favor of the distance students (Hoyte and Frye 1972, Dillon and Strohmeyer 1983, Whittington 1987, and Stone 1990). As Chu and Schramm (1975) concluded over fifteen years ago, the question to ask is not whether to use the media, but rather how best to use them.

There has been considerable debate concerning the issue of "how best to use the media". At one end of the spectrum are those who suggest that the "media" are interchangeable and do not directly influence learning (Clark and Salomon, 1986). However, others argue that the media do impact content depending upon the unique attributes of the various media employed (Petkovich and Tennyson, 1984). For instance, media comparison studies fail to take into consideration specific media attributes unique to particular classes of media such as visualization, cueing, and interaction.

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The predominate models of instructional design are based upon the assumption that different levels of learning can be applied across contents within the cognitive, affective and psychomotor domains (Gagne and Briggs, 1974). Weston and Cranton (1986) build upon this assumption with a model linking the selection of instructional strategy to learning outcome, suggesting that the interactive and experiential teaching strategies such as group projects, simulations and case studies are more effective for the higher levels of learning such as rule learning and problem solving, whereas the teacher-centered strategies such as lecture and tutorial instruction are more effective for learning within the lower levels of the domain, including verbal and conceptual learning. Thus, the interactive attributes of the media warrant further analysis.

Recent studies by Boak and Kirby (1989) and Dillon, Hengst and Zoller (1989) have found that the faculty who utilize telecommunications for instruction tend to rely predominantly upon teacher-centered strategies. There is some evidence that faculty who use interactive and experiential strategies in traditional classes, turn to the teacher-centered strategies in the equivalent telecommunications class. One important consideration in the use of instructional telecommunications is the extent to which the technology inhibits the use of interactive teaching strategies, which may ultimately impede higher order learning.

If indeed, interaction is more problematic in instructional telecommunications, one might assume that the students receiving the instruction at the distance site via telecommunications would not perform as well on objectives requiring higher order learning as the students receiving traditional instruction in a face-to-face mode. The purpose of this research was to examine the impact of telecommunications media upon learning outcomes, while controlling for level of learning and instructional strategy.

Methodology

The telecommunications system utilized is a compressed video system which provides both two-way video and two-way audio communication between the campus and distance site. Compressed video is a technology providing a digitized scanning of an image so that a composite picture can be sustained and only motion is scanned, considerably reducing the bandwidth required for transmission. The audio system provides for voice interaction between the two sites via dedicated telephone lines.

The population of the study is students enrolled in the graduate library studies class, Organization and Description of Materials I at the University of Oklahoma. Twenty-eight students were enrolled in the course, with eighteen at the on-campus site and twelve at the remote site. The course was organized into fifteen sessions which met once a week from 4:00 pm to 6:45 pm with one twenty minute break per session. This course was selected because the instructor uses a variety of interactive and experiential teaching strategies including case study, small group discussion and problem analysis. A quasi-experimental pre-test/post-test design with control and experimental groups was used to measure differences in learning outcomes between the two groups: the on-campus class receiving the traditional face-to-face instruction is the control group and the experimental group is the distance class receiving the course through the compressed video system. Both groups participated in the instruction simultaneously. The research design measures student outcomes by type of learning as described by Gagne and Briggs (1974). Measures of student outcomes utilized content analyses of written exams which ranged from open-ended response to essay. The analysis also included site observations, interviews with the professor, students, the facilitator, and administrators, and an analysis of classroom interactions using the Boak and Kirby

SATA instrument (1989). Finally, the study examined student attitudes at both the on-campus and distance sites using a questionnaire with both open-ended response items and closed-ended response items with order choices using a Likert scale.

The students at the distant site were slightly older, had completed more relevant course work and had more library experience. The average age at the on-campus sites was 34.7 compared to 37.6 at the remote site. Although none of the on-campus students reported prior experience in a professional or administrative capacity, over half (54.55%) of the distance students reported such experience. (See Table 1). Sixty-three percent of the distance students reported having three or more graduate courses in library studies, whereas none of the on-campus students had three or more courses in the field. Although the majority of students at both sites were female (75 percent), there were proportionately more males at the distance site, (36 percent) compared to 18 percent at the on-campus site.

Table 1

PRIOR LIBRARY EXPERIENCE

	On-Campus Students		Distance Students	
	N	%	N	%
None	8	47.1	2	18.2
Paraprofessional	9	52.9	3	27.3
Professional/ Administrative	0	0.0	6	54.5

Analysis of Instructional Objectives

The instructional design team consisted of the instructor, a library practitioner and an instructional designer. Course objectives were identified by type of learning utilizing the Instructional System Development (ISD) Model (Briggs & Wager 1981). Based upon the work of Gagne and Briggs (1974), this model offers the most prescriptive and detailed guidelines for analyzing instructional objectives. Briggs and Wager (1981) identify five domains with ten categories of learning outcomes. The five domains include verbal information, intellectual skills, cognitive strategies, motor skills and attitudes. The first three domains are easily recognized as part of Bloom's taxonomy (1956), because they are concerned with knowledge or knowing, and it is within these three domains that most of the 31 objectives for this course fall. This course contained 31 learning objectives. The sub-domains within verbatim learning, sensory discriminations and concrete concepts treated skills that the students were expected to have and no objectives were created specifically for them. Six objectives represented non-verbatim learning; three represented substance learning, one represented defined concepts, five represented the application of lower order rules and 13 represented higher order rules (problems solution). Three objectives fell outside the hierarchy because they represented a synthesis of theory. Each objective was identified and sequenced so that the highest level of learning outcomes build upon the sub-domains lower in the hierarchy. Eight evaluations were developed to assess learning outcomes (See Table 2). Strict application of the instructional systems design model became problematic at this point in the analysis. Ideally, each measure of learning (exam) should be tied to a single objective. This was not possible for reasons which are described in the discussion. For purposes of the statistical analysis, the types of learning were classified into the following categories: 1) objectives primarily focusing upon the learning of verbal information, 2) objectives focusing primarily upon higher order rules (problem solution), 3) objectives which focus equally upon verbal information and higher order rules (problem solution), 4) and finally, objectives which focus upon the synthesis of theory. (See Table 2).

Table 2

Exam	Level of Learning
Pre-Test	Verbal Information
Readings 1	Verbal Information
Headings Problems	Verbal Information & Rule Application
Description Problems	Higher Order Rules (problem solution)
Readings 2	Verbal Information
Classification Problems	Verbal Information & Rule Application
Subject Problems	Verbal Information & Rule Application
Final Exam	Synthesis of Theory

Findings

Performance

Although the pretest scores were considerably different, with the students at the distant site scoring higher, an Aspen Welch t test shows that the differences were not statistically significant, a result of very high standard deviations at both sites and small sample size ($t = 1.67$, $p = .11$). Analysis of covariance was used to measure differences between sites, controlling for differences in entering knowledge as measured by the pretest. These analyses showed no significant differences on six of the exams, including the comprehensive final. The single exception was Readings 2, with the on-campus class receiving the higher score ($F = 5.57$, $p = .026$). The interaction analysis which accompanied two simultaneous observations of both sites indicates that although the distance students interact with the instructor much less than the on-campus students, they interact with the other students at the distance site much more. Although a site facilitator was available at the distant site, the quantity of student-facilitator interactions was insignificant.

The Impact of Attitudes Upon Learning

The attitudes of the students at the distance site toward this telecommunications system were very negative, as reflected in their responses on the attitudinal survey. When asked if they would recommend compressed video to a friend, the distance students responded with a mean of 1.81 on a five point scale with five high. This can be compared to responses of distance students who participated in another telecommunications system, whose mean response was 4.2, a considerable difference. More detailed analyses of the attitudes toward the compressed video system revealed particular difficulties with the following services: the audio system, advisement services, the delivery of textbooks, classroom comfort, the location of microphones and the provision of course information.

Discussion

The reader is cautioned not to infer from the findings beyond the limited scope of this study, which relates to the utilization of one particular telecommunications system within a single course. These results are not necessarily generalizable to other systems and subjects.

The results of this study indicate that for this group of students, the delivery system had no impact upon learning at any level, suggesting that the problem of interaction at a distance does not impede performance on either lower or higher order levels of learning. However, the higher proportion of students with library experience at the distance site may have been a contributing factor relative to their superior performance, and also perhaps to a ceiling effect on the outcome measures. Likewise, the interaction analysis provides some evidence that the distance students replaced student-teacher interactions with student-student interactions, suggesting that the students at the distant site relied more heavily upon peer teaching, than those at the on-campus site.

The negative student attitudes at the distant site may have contributed to their learning. Some evidence for this is presented by Ksobiech and Salomon as cited in Clark and Salomon (1986) who suggest that students who perceive the media as placing different demands upon them, modify their learning behavior. In other words, if students perceive the media to be less demanding, they tend to invest less mental effort. Likewise, students who perceive the media to be more demanding may invest more effort. This is not to imply that the media should be used to make learning more difficult, only to point out that the study did not control for any additional effort required by the distance students.

An interesting finding of this study relates to the applicability of prevailing instructional systems design models to higher levels of learning including analysis, synthesis, rule application, and problem solving. This experience corroborates the conclusion of Merrill, Li and Jones (1990) who describe the limitations of instructional systems design in contents which required integrated knowledge and skills, suggesting that the existing ISD models are limited because "they are analytical, not synthetic: they are component rather than model or schema oriented...and predate the development of highly interactive, technology-based delivery systems..." (p. 8).

The primary means of interaction within the telecommunications systems occurs via the voice and data systems (audio and computer), but these systems continue to be the most problematic. Audio and data communications should at best be given the same attention as the more costly video systems, which are primarily one-way.

As Penelope Richardson suggested almost a decade ago, most of the resources used in telecommunications systems target the sending site; the receiving site is largely ignored. This study suggests that the role of student support groups should be investigated and encouraged. Additional research should examine the role of the distance site facilitator, addressing issues such as required competencies and training. Finally research should explore the relationship of learner perceptions and effort upon learner outcomes.

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SYMPOSIUM
INTERNATIONAL PERSPECTIVES ON ADULT LITERACY EDUCATION

The panelists will focus their presentation on International Literacy Year (ILY), two conferences which were held in Thailand earlier this year (The Fourth World Assembly on Adult Education and the Education for All Conference), the implications of taking a political, economic and social approach to literacy education, some of the issues relating to literacy education, and the implications of an international perspective on literacy in Canada.

James A. DRAPER, symposium coordinator
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the Commonwealth Association for the Education and Training of Adults.

In helping to lay the groundwork for this discussion, it might be helpful to begin with some of the things we already know about literacy education, nationally and internationally. First, literacy education must be seen within the broader framework of human communication. By becoming literate, it is intended that one extends ones means to communicate through print. Second, the intent of literacy education is to convey more than the skills of reading and writing, but also the knowledge to effectively participate in daily life, including finding employment within changing societies. Third, the meaning of functional literacy is really a relative term, depending on the 'daily life' of individuals within their social context. One must acknowledge the relativity of functionality as this is influenced by ones culture, values and individual preferences. Fourth, we also know that the process of literacy education is more than the act of classroom teaching. Not realizing this and not building supporting infrastructures has been the cause for the failure of many good intentions, including various mass literacy programs that have been initiated over the past 30 years. The literacy process includes as well the production of materials; the training of administrators, evaluators, researchers, and teachers; and a program of continuing education beyond the initial primary literacy program. All of these are interconnected and interrelated and effective literacy programs recognize this. Lastly, there is much to be learned in Canada from the experiences of our colleagues in other developing countries, although the differences need to be acknowledged as well.

Many examples can be given to illustrate what can be learned from the experiences of colleagues in other countries, especially the basic principles which guide these programs. It is these principles that are most likely to be internationally transferable. For instance, from these programs one can learn about income generating literacy education programs, participation and the use of group discussion in literacy programs, the influence of culture not only on what people learn, but where and by what methods, the use of popular education, including folk drama and folk music, ways of linking literacy to development, that is, viewing the individuality of literacy education to the development of regions and nations, the involvement of youth in adult literacy programs, and literacy education in the workplace. But where is the workplace?

An interesting comparison can be made between literacy in the workplace in Canada and elsewhere, although there are many variations on this in most countries today. For instance, in Canada, many of the adult students in literacy or ABE classes are unemployed or underemployed and the goal of government programs is aimed at bringing about meaningful employment. The situation is different in most developing countries, especially in rural areas. Here, most of the women and men in literacy programs are employed (albeit, underemployed). These people are daily involved in eking out a living, often in harsh rural (or urban) environments. The workplace for most of these people are the fields in which they work, the trees under which they meet and work, the villages from which they fish, the sidewalks upon which they live, the factories in which they work, or the cottage industries within their homes. No wonder that most literacy education programs in the developing countries are community based. Given the conditions of developing nations, it is not surprising that these literacy programs are usually linked with health education, nutrition programs, the quest for clean drinking water, occupations such as agriculture, fishing, weaving, and carpentry. The occupation of individuals becomes an influencing component in literacy education.

What we have learned from the experiences of colleagues in developing countries is a new vocabulary to describe practice in literacy education, much of which is now taken for granted. For instance, the use of 'equity' and 'justice' as the real end goals of education, perceiving literacy within the larger and more extensive concept of lifelong education, the use of value laden words such as 'freedom', 'justice', 'exploitation', 'struggle', perceiving illiteracy as a form of violence and as an expression of oppression, the end goal of literacy education being the empowerment of the individual, literacy for 'self-reliance', for 'liberation', for 'independence', and especially perceiving literacy education as a political act.

Although a number of other points will be made in the actual presentation of this paper, one last comment can be made. That is, paralleling the practice of literacy education must be the development of a specialized body of knowledge about literacy, as part of the broader discipline of adult education. Literacy education is now becoming a specialized field of study as well as a field of practice. There is a need now to extend and further develop our theories of literacy education. It goes without saying that good practice is not to be taken for granted. It needs its principles and theories and research upon which a body of knowledge is based. Any theory of literacy must focus on two levels: the individual as well as society. The body of knowledge in literacy education has an international foundation to it. But knowledge has little value unless it is used, which brings us to the question of training and the imparting of knowledge. Increasingly, more and more practitioners are becoming specialized and to this extent, "professionalized!" Knowledge is essential for training, and training is essential for good practice. Perhaps in this area of training we will see more international sharing and exchange.

Patricia RODNEY
International Task Force on Literacy.

The Role of Non-Governmental Organization in Literacy

Global Overview

The Decade of Literacy, 1990-2000, opens with much anticipation despite the major economic, social and political challenges we face globally. These challenges have restricted many governments from supporting new investments/efforts in literacy and adult education programs. Fortunately, however, community groups, non-governmental organizations, women groups, peace groups in many countries have seen the need to work in new ways to redress this situation and to work in more cooperative ways towards a holistic approach of human development.

During the four decades since the 1948 Universal Declaration of Human Rights affirmed the right of everyone to education, major efforts have been made by countries to implement this right. Many of these new countries who had gained their political independence in the 1970's had invested in education and other social programs as one of the ways to redressing the ills of colonialism. The premise for this expenditure was to develop their human resources in order to sustain long term growth and development. However, very small sums of money were spent on basic education, e.g. literacy or adult education.

The Growth of Non-Governmental Organization

In most of the developed countries the church was one of the first NGOs to focus attention on literacy and adult education through their out-reach programs which were locally financed. This was unlike other programs which were initiated outside and were carried out by the branches of international organizations such as the YWCA, Girl Guides and Scout movements. These organizations have since developed new ways of working with their counterparts in the South. Indigenous organizations that are at the heart of the situation have developed in many countries and are in the forefront of promoting a new vision of education and development.

The Creation of ICAE

From the literacy and adult education movement there has grown new structures and linkages. Regional organizations such as the Asian and Pacific Bureau of Adult Education and the African Association for Literacy and Adult Education began in the 1960s. One of the outcomes of the 1973 Adult Education Conference in Tokyo was the creation of the ICAE.

The Unesco Collective Consultation on Literacy

In 1987 the NGOs which were part of the NGO Standing Committee and were interested in literacy created a group which stimulated the collaboration and interaction among the NGOs which were active at NGO headquarters.

The ways in which NGOs work:

- They have their own agendas
- They are not a cheap source of labour
- They are not simply delivery systems
- They are linked to popular movements

The International Task Force on Literacy

A new coalition of international and regional NGO, funding partners and specialized institutions have come together with a special concern for mobilizing for International Literacy Year 1990 and into the decade.

- Structure of the ITFL
  - Membership
  - Relations with the UN & UN Agencies

- Growth and Consolidation of the ITFL
  - Meetings
  - ITFL South Asia Office
  - Media Launch/Media Colloquium

- Plan of Action for the ILY
  - Mandate of the Task Force
  - Common Strategy for ILY
  - ITFL Projects
  - Book Voyage

- Evaluation of the ITFL
  - Outcomes—what happens next?

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Illiteracy in Africa: Approaches and Issues

Illiteracy has been recognized as an existing social and political issue affecting not only the continent of Africa but the whole world. It is only the question of degree. Africa had the highest percentage of illiteracy in 1970 after Asia. We should look at the continent in terms of the approaches used to solve the problem of illiteracy. Bhola (1988) suggested a classificatory model in which he tried to look at governments in terms of developmental models followed and the approaches to eradication of illiteracy. The model will be used in this discussion but with some modification. At least three types of approaches to the solution of the problem of illiteracy have been tried. These are gradualist, reformist and reconstructionist.

Gradualist approach: is an approach that is typical of conservative and at times reactionary governments. This is inclusive of the colonial governments as well as nationalist governments without commitment to ideals of social democracy. To such governments illiteracy is an individual issue. There are no stated pretensions about popular participation or empowerment terms that have gained currency in discussions pertaining to literacy. The organizational or pedagogic methods used is a project, usually localized and having limited impact. The main articulators of literacy issues under governments following a gradualist approach are individuals found in organizations or institutions advocating for eradication of illiteracy and they are supported by university professors particularly in the field of adult education. Unesco, because of its cross cultural connections has been instrumental in initiating discussions on literacy. Since the 1970s the International Council for Adult Education has from time to time brought together organizations involved in literacy or adult education. This has given organizations a chance to meet and share experiences. Individuals working under conservative and reactionary government have had an uphill battle trying to convince their governments of the significance of literacy because the position of literacy to issues of national development is peripheral. Omulewa has described Nigerian literacy campaigns as 'woeful failures' and efforts to convince political leadership to the value of a literate majority as a war (1988). Some times political systems which look at literacy as an individual issue tend to react adversely to literacy projects which aim at empowering marginal groups. A good example is the case of Kamirithu Community Centre in Kenya. The community was demolished in 1981 after it had reached an admirable level in starting educational and cultural activities. The project had successfully used popular theatre in creating awareness around social economic issues. Some of its leaders were imprisoned.

Model II Reformist Approach: the reformist approach aims at reforming and not changing the old institutional structures. It is typical of governments dominated by bureaucracies, whether socialist or reactionary. Literacy is seen as a stumbling block to modernization but must be planned for and controlled by government functionaries. The aim has been to eradicate illiteracy by passing on technical information related to specific issues such as health, nutrition, environment, etc. with the hope of inserting the so called illiterates into the created social milieu. The articulators of issues have been government functionaries. The organizational method used is program approach planned for and implemented in stages within government budgetary allocations. The position of literacy is vascillatory. At one time it can attract attention when there is some resource support given to it. Literacy is somewhat detached from the political thinking of the leadership and it attracts attention when top leadership draws attention to it during the 8th September celebrations. The reformist approach has dissipated energies and the will of government functionaries because their voices are not heard and resources allocated to literacy are not adequate. Ghana and Zambia are good examples of reformist approach.

Model III Revolutionary or Reconstructionist Approach: this is typical of governments that espoused socialist ideals at independence, some of the revolutionary military governments. The aim was to reconstruct or rebuild new societies with different structures and literacy was used for mobilization with the hope of increasing peoples' participation in development. Tanzania and Ethiopia fell in this group, Zimbabwe went into this group but retreated to the middle of the road. Tanzania's program met with limited success (Kassam 1988). Even with recorded cases of dismal failure the problem of illiteracy still exercises the minds of many people.

Issues

Issues relating to the problem of illiteracy on the continent of Africa can be summarized as follows:

1. Lack of a meaningful link between literacy and development. When politicians do not see any casual link between literacy and development it becomes an uphill battle to convince them that literacy is important. Seen only in economic terms, the concept of literacy becomes narrow. But it should be seen in broader social economic and political development. Maps of high mortality rate and malnutrition tend to coincide with those of high illiteracy rates. Further we are living in an interconnected world in which literacy will increasingly continue to play an important role.

2. Irrelevance of education. In the 1960s, formal education for young people received primary attention and led governments to increase investments in buildings and increased enrollments. Increasing school high drop out rates and unemployment with more education do not make literacy an attractive activity to planners and prospective participants.

3. Inertia. There is a noticeable government inertia created by the burden of economic debt that affects the continent. Even if the cost of educating an adult illiterate is not much, governments are bent on cutting back rather than increasing budgetary allocations.

4. Lack of linkage to formal or non-formal educational activities. Literacy is terminal on its own. Linkage with other educational activities is limited. This does not encourage further learning.

5. The question of needs has not been tackled. Whose needs are being served in literacy work? Usually literacy work serves institutional needs more than individual needs. Hence there is a high drop out because of the irrelevance of school programs.

6. Multiplicity of languages. Most countries in Africa have large numbers of indigenous languages besides colonial languages. Large numbers of languages increase the cost of producing reading materials. Some countries have opted for use of colonial languages but results of such efforts have not been encouraging.

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L'APPRENTISSAGE ET LE FONCTIONNEMENT RATIONNEL DE L'ADULTE AU MUSÉE*

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Depuis près de vingt ans, diverses catégories de muséologues, surtout des éducateurs muséaux et certains conservateurs, expriment le désir de mieux connaître l'apprentissage de l'adulte au musée (Bloom et al., 1984; Borun, 1982; Cameron, 1968; Carr, 1985; Diamond, 1982; Greenglass, 1981; Lohr, 1982-83; Miles, 1986; Miles et al., 1982; Porter et Martin, 1985). Ils veulent en particulier savoir si cet apprentissage se limite, comme le croient quelques uns, à l'acquisition de faits ou de dates, ou s'il revêt des formes plus variées et, plus complexes (Carr, 1985; Chase, 1975; Diamond, 1982; Dubos, 1973; Harrison, 1960; Kimche, 1978; Miles, 1986; Sebolt, 1980; Thier et Linn, 1976; Tressel, 1980, 1984). Cette préoccupation tient au fait que l'apprentissage leur apparaît comme un élément central de l'expérience du visiteur adulte et comme la base d'une pédagogie ou, si l'on préfère, d'une andragogie qui contribuerait au développement culturel du visiteur (Collins, 1981; Hansen, 1984; Knox, 1981; Zetterberg, 1970); celle que l'on pratique dans les écoles leur semblent inadéquate (Boissan et Hitier, 1982; Borun, 1982; Carr, 1985; Falk et Balling, 1982; Kurylo, 1976; Lewis, 1980; Lohr, 1982-83; Martin, Falk et Balling, 1981; Miles et al., 1982; Moore, 1982; Wittlin, 1971).

Afin de répondre à cette préoccupation, il nous a semblé important de connaître l'apprentissage de l'adulte tel qu'il se présente lorsque celui-ci parcourt librement le musée et de l'étudier par rapport à l'ensemble de son expérience psychologique dans cette situation. De façon classique, nous avons distingué trois aspects de cette expérience, les aspects rationnel, imaginatif et émotif, et nous avons identifié les 13 catégories d'opérations utilisées par le visiteur lorsqu'il traite l'un ou l'autre des trois aspects de cette expérience. D'autre part, nous avons repéré ses apprentissages et identifié à l'occasion de quels types d'opérations ils se produisaient. Nous avons enfin identifié ses questions et ses hypothèses à cause du lien étroit que psychologues et andragogues font entre ces éléments et l'apparition d'apprentissages.

Cette approche nous a permis de procéder à une analyse qualitative et quantitative de l'expérience du visiteur et de la façon dont s'y insèrent ses apprentissages, ses questions et ses hypothèses. Nous nous limiterons ici à présenter les données issues de l'analyse quantitative.

DESCRIPTION DE L'ÉTUDE EMPIRIQUE

L'étude menée est empirique. Elle a été réalisée dans un musée de sciences naturelles, avec le concours de 45 adultes d'une région urbaine, celle de Montréal.

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Sujets

Les 45 adultes sont de trois niveaux de formation différents. Le tiers ont moins que des études collégiales, le tiers, des études collégiales ou plus et le tiers, une formation spécialisée ou des connaissances poussées en sciences naturelles. Ils sont âgés de 25 à 65 ans; 69% (31) ont entre 25 et 39 ans, alors que 31% (14) ont de 40 à 65 ans. Parmi ces derniers, 21% (3) ont plus de 60 ans. Ils sont, pour la plupart, des visiteurs occasionnels (74%) ou des visiteurs qui n'étaient jamais entrées dans un musée (26%); aucun n'est un habitué.

Cadre et déroulement

Le Musée Georges Préfontaine de l'Université de Montréal a servi de cadre à cette étude. On y avait organisé une exposition de mollusques comprenant des bivalves et des gastéropodes. Cette exposition présentait les premiers objets que le visiteur pouvait observer à son entrée dans le musée. Le visiteur, dont la participation avait été sollicitée avant que ne commence la visite, était escorté par un chercheur qui enregistrait ses propos sur bande magnétique.

Analyse des données

Les 45 enregistrements sonores sont dactylographiés. C'est sous la forme de comptes rendus écrits qu'ils sont traités. Dans un premier temps, ces comptes rendus sont lus pour identifier quels types d'opération sont réalisés par les visiteurs. Au total 13 sont utilisés. Ce sont:

1. manifester
2. constater
3. identifier
4. se rappeler
5. associer
6. distinguer-comparer
7. saisir-comprendre
8. expliquer-justifier
9. résoudre-modifier
10. s'orienter
11. vérifier
12. évaluer
13. suggérer

Elles deviennent autant de catégories qui couvrent l'ensemble du fonctionnement rationnel, imaginatif et affectif du visiteur et constituent en fait la grille à partir de laquelle l'analyse des comptes rendus est réalisée.

RÉSULTATS

Fonctionnement général des visiteurs

L'expérience des 45 visiteurs décrits plus haut est dominée par leur fonctionnement rationnel. En effet, sur les 1236 opérations produites par ces visiteurs, 788 (voir tableau 1), soit 63.8% portent sur du matériel rationnel, alors que seulement 259 (20.9%) portent sur du matériel imaginaire et que 189 (15.3%) portent sur du matériel affectif.

Opérations prépondérantes dans chacun des trois aspects du fonctionnement

Les opérations qui prédominent dans le traitement des aspects rationnel, émotif et affectif de l'expérience varient d'un aspect à l'autre. Pour l'aspect rationnel, les opérations les plus fréquentes sont, dans l'ordre (voir tableau 1): constater (188 opérations ou 23.8%), identifier (185 ou 24.7%), expliquer-justifier (104 ou 13.1%), évaluer (97 ou 12.2%) et saisir-comprendre (90 ou 11.3%). En considérant la similitude des opérations expliquer-justifier et saisir-comprendre, il nous semble justifié d'en confondre les données, de sorte que la catégorie saisir-justifier comprend 194 opérations et représente à elle-seule 24.4% de l'activité rationnelle du visiteur. Elle est donc la plus importante, suivie par constater, identifier et évaluer.

Par contre, le fonctionnement imaginaire est dominé par les opérations suivantes (voir tableau 1): associer (85 ou 32.9%), se rappeler (50 ou 19.4%), distinguer-comparer (45 ou 17.4%) et par saisir-justifier (32 ou 12.2%).

Enfin, le fonctionnement affectif s'exprime surtout (voir tableau 1) à travers les opérations qui permettent de manifester des émotions (110 ou 58.1%), de saisir-justifier celles-ci (41 ou 20%) et de les constater (28 ou 14.7%).

Il nous semble donc que le fonctionnement rationnel des visiteurs qui ont participé à cette recherche est dominé par le souci de comprendre, d'observer et d'identifier, alors que le fonctionnement imaginaire de ces visiteurs est dominé par celui d'associer, de se rappeler et de distinguer-comparer et que leur fonctionnement affectif l'est par celui de manifester ses émotions et de les comprendre. Étant donné que cette étude est la première qui porte sur un tel sujet, il n'est pas possible de dire si ce comportement se reproduit dans n'importe quel type de musée, ni même s'il est constant dans les musées de sciences naturelles ou s'il est dû au type de présentation des objets offerts à l'observation des visiteurs: une présentation très dépouillée où chaque coquillage est simplement déposé sur du tissu bleu marine et accompagné d'une étiquette indiquant son nom savant, son nom vulgaire et sa provenance.

Apprentissages, hypothèses et questions

Les apprentissages décelés sont au nombre de 39. (voir tableau 2). Ils sont moins nombreux que les hypothèses (55) et que les questions (141).

Le très grand nombre de questions par rapport au nombre d'apprentissages (141/39) n'étonne pas si l'on considère, comme le font beaucoup de spécialistes de la résolution de problème, qu'une question est le point de départ d'une activité intellectuelle qui n'aboutit pas nécessairement à un apprentissage parce qu'elle ne provoque pas nécessairement la recherche d'une information nouvelle ou parce qu'elle provoque la recherche d'une information nouvelle mais non disponible.

Quant au surnombre d'hypothèses par rapport au nombre d'apprentissages (55/39), nous sommes tentée de l'expliquer ainsi. Chaque fois que des hypothèses portent sur une caractéristique ou sur une fonction d'un objet observé au musée, on peut croire qu'elles donnent lieu à un apprentissage quand le visiteur trouve l'information nécessaire pour les vérifier. Elles peuvent donc être considérées comme des tentatives d'apprentissage et leur surnombre par rapport aux apprentissages nous porte à croire que la présentation des mollusques vus par les visiteurs n'a pas été suffisamment informative pour soutenir leurs efforts d'apprentissage.

Si l'on considère maintenant le rattachement des apprentissages, des hypothèses et des questions à un type de fonctionnement du visiteur, on se rend compte (voir tableau 2) que dans la majorité des cas: 94.8% pour les apprentissages, 74.5% pour les hypothèses et 85.8% pour les questions, ces éléments sont reliés à son fonctionnement rationnel, que souvent, ils le sont à son fonctionnement imaginaire (5.2% dans le cas des apprentissages, 25.5% dans le cas des hypothèses et 14.2% dans le cas des questions) et qu'ils ne le sont jamais à son fonctionnement émotif.

La très grande importance du fonctionnement rationnel comme soutien direct des apprentissages, des hypothèses ou des questions du visiteur n'a rien de surprenant. Cependant, la proportion relativement élevée de cas (14.2% et 25.5%) où ces éléments sont directement issus du fonctionnement imaginaire était inattendue et met en relief l'importance de ce fonctionnement dans la démarche qui aboutit à l'apprentissage du visiteur adulte au musée. Quant au fonctionnement émotif, son peu de contribution ouverte ici ne doit pas faire sous estimer son importance car, sans lui, sans l'intérêt et le plaisir par exemple, comment le visiteur serait-il attiré vers un objet et l'observerait-il suffisamment pour que surgissent en lui des questions, des hypothèses, et qu'il poursuive des apprentissages?

Apprentissage et fonctionnement du visiteur adulte

Faute d'espace, nous ne pouvons pousser plus loin l'exploitation du schéma de recherche exposé plus haut et présenter les résultats de l'étude des opérations qui donnent lieu à des apprentissages, des hypothèses et des questions.

Les résultats exposés montrent la prédominance du fonctionnement rationnel dans l'expérience du visiteur, mais mettent également en lumière l'importance du fonctionnement imaginaire, surtout comme support des hypothèses et des questions des visiteurs. Ces résultats montrent également l'apprentissage comme un phénomène peu fréquent dans l'ensemble du fonctionnement des visiteurs, car sur leurs 1 236 opérations, seulement 39, c'est-à-dire, 3.1% donnent lieu à des acquisitions nouvelles.

Par ailleurs, la grille que nous avons élaborée pour étudier l'expérience du visiteur fait ressortir la complexité de celle-ci et met en relief d'autres phénomènes que l'apprentissage. Elle permet ainsi de mieux saisir le contexte dans lequel l'apprentissage se déroule au musée et de reconsidérer la place et la valeur qu'on lui attribue.

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Tableau 1

FONCTIONNEMENT RATIONNEL, IMAGINATIF ET AFFECTIF DES 45 VISITEURS

Catégorie	Fonctionnement rationnel N. opérations	%	Fonctionnement imaginaire N. opérations	%	Fonctionnement émotif N. opérations	%
Manifester	-	-	9	3.5	110	58.1
Constater	188	23.8	4	1.6	28	14.7
Identifier	185	24.7	-	-	-	-
Se rappeler	22	2.6	50	19.4	7	3.6
Associer	4	0.4	85	32.9	2	1.1
Distinguer-comparer	10	1.2	45	17.4	1	0.5
Saisir-comprendre	90 } 194	11.1 } 24.4%	9 } 32	3.4 } 12.2%	6 } 41	3.6 } 2%
Expliquer-justifier	104	13.1	23	8.8	35	18.4
Résoudre-modifier	3	0.3	9	3.4	-	-
S'orienter	63	7.8	-	-	-	-
Vérifier	1	0.1	-	-	-	-
Évaluer	97	12.2	4	1.5	-	-
Suggérer	21	2.5	21	8.1	-	-
TOTAL	788		259		189	

Tableau 2

NOMBRE D'APPRENTISSAGES, D'HYPOTHESES ET DE QUESTIONS PRODUITS PAR LES 45 VISITEURS; RATTACHEMENT DE CES ÉLÉMENTS AUX FONCTIONNEMENTS RATIONNEL, IMAGINAIRE OU ÉMOTIF DU VISITEUR

Apprentissage

	N pour 45X	%	M/45X	σ
Fonctionnement rationnel	37	94.8	0.82	1.21
Fonctionnement imaginaire	2	5.2	0.04	0.21
Fonctionnement émotif	-	-	-	-
TOTAL	39		0.87	1.25

Hypothèses

	N pour 45X	%	M/45X	σ
Fonctionnement rationnel	41	74.5%	0.91	1.39
Fonctionnement imaginaire	14	25.5%	0.31	0.79
Fonctionnement émotif	-	-	-	-
TOTAL	55		1.22	1.89

Questions

	N pour 45X	%	M/45X	σ
Fonctionnement rationnel	121	85.8%	2.69	2.63
Fonctionnement imaginaire	20	14.2%	0.44	1.16
Fonctionnement émotif	-	-	-	-
TOTAL	141		3.13	3.49

UNDERSTANDING PROGRAM SUCCESS

by

Catherine C. Dunlop, Christine H. Lewis, Thomas J. Sork[1]

Abstract

This research addresses two questions: 1) What indicators do practitioners use when they label adult education and training programs as "highly successful" or "highly unsuccessful?" and 2) What factors do they associate with the success and failure of programs?

Ces recherches adressent deux questions: 1) quels indicateurs sont employés par les practiciens quand ils signalent les programmes d'éducation adulte et d'entraînement comme "fortement réussis" ou "fortement non réussis?" et 2) quels facteurs associent ils avec le succès et l'échec des programmes?

Introduction

This exploratory study represents the first stage of an ongoing research project designed to understand from the practitioner's point of view what planning-related factors are associated with successful and unsuccessful adult education and training programs. The operational objectives of this study were twofold: 1) to determine how practitioners differentiate between successful and unsuccessful programs and 2) to identify factors which practitioners associate with specific program outcomes.

An exploration of the views of practitioners who plan or help to plan adult education or training programs is still uncharted territory in program planning research. Much of the literature consists of prescriptive program planning models that are devoid of any descriptive accounts of how planning actually occurs. The few studies that do present descriptions of how planning occurs in practice (e.g., Pennington & Green, 1976) are limited in the sense of only focusing on "successful" programs. Based on the assumption that we can learn as much, if not more, from our mistakes as from our triumphs, this study also includes an analysis of the "duds, losers, and flops" - those programs that practitioners judged to be highly unsuccessful. If the planning factors that account for program failures can be identified and their relative influence determined, then it should be possible to reduce the likelihood of unsuccessful programs, thereby minimizing organizational costs and improving the quality of the learning opportunity for the participants (Sork, 1986).

Recognizing that how "success" and "failure" are regarded in adult education would depend upon practitioners' philosophies and the value systems of the organizations in which they work, this research first attempted to determine what indicators practitioners refer to when they label a program "highly

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successful" or "highly unsuccessful." Once the practitioners' basis for judging programs became clear, concern then shifted to what they thought contributed to the success and failure of these programs.

Methodology

Sample

Practitioners from ten major organizations in Vancouver, each organization encompassing several program sub-divisions, participated in this study. The organizations represented the following four general types of adult education providers (Schroeder, 1970):

- organizations whose primary function is adult education and training (e.g., specialized training institutes);
- organizations that primarily serve the educational needs of youth with adult education being a secondary function (e.g., school boards, community colleges);
- organizations which serve both educational and non-educational needs (e.g., service organizations);
- organizations that primarily serve their own interests with adult education being a subordinate function (e.g., private corporations).

A letter inviting participation in the study was sent to the head of each organization. Follow-up telephone contact was then made to further explain the study and to arrange interviews with people within the organization who were involved in the planning of adult education and training programs. An information package was provided to the practitioners prior to the interview.

Twenty-five interviews were conducted with individuals having a range of 2 to 20 years of experience planning programs in their particular area. Programs within the following adult education specialty areas were discussed:

- recreation and leisure
- distance education (credit and non-credit courses)
- community continuing education
- special education
- adult basic education and ESL
- public education
- business training and human resource development
- professional continuing education (in corrections, fire, police, health, social work, and nursing).

Interview Guide

A semi-structured interview was used to gather data. An interview guide was developed and pre-tested in discussions with colleagues and in a pilot study. The interview questions were open-ended and required the practitioners to first think about two or three specific programs that they had planned or helped to plan and which they considered to be "highly successful." Taking each program separately, the practitioners were asked to: 1) briefly describe the program; 2) consider on what basis (indicators) they regarded the program as "successful"; and 3) speculate on why the program was successful (factors). They were then asked to think about two or three "highly unsuccessful" programs and to identify indicators and factors in the same manner. The final interview question asked for general comments or observations on planning successful and unsuccessful programs.

Data Collection

The interviews took place at the practitioners' place of work and lasted on average one hour. Two researchers were present at the interviews: one acted as the interviewer and the second took notes. The interviewer first gave a brief description and review of the background and purpose of the research project. In order to ensure understanding of the terms "highly successful programs" and "highly unsuccessful programs," a graphic depiction of a continuum (10 point scale) with verbal descriptors at the extreme ends was used. The bottom 20% of the continuum was understood to represent "highly unsuccessful programs" (described as "duds, losers, flops") and the top 20% was meant to represent "highly successful programs" (described as "stars, winners, smash hits"). No restrictions were placed on the definition of "program" and therefore the respondents discussed a wide range of activities including single presentations, workshops, conferences, and courses. The questions were then posed to the practitioners according to the interview guide described above. Practitioners varied in the number of programs they chose to describe. During the 25 interviews, 92 different programs were discussed (51 "highly successful programs", 36 "highly unsuccessful programs", and 5 "mixed programs").

Data Analysis

Data from the interview notes were sorted into four major lists:

1. indicators of highly successful programs
2. indicators of highly unsuccessful programs
3. factors associated with highly successful programs
4. factors associated with highly unsuccessful programs

The three members of the research team then independently distilled each of the data lists into a set of categories (by clustering the items on each of the lists according to a common element). The researchers discussed the different clusterings and reached agreement on a final set of categories for each list. It is important to note that the delineation of categories is the result of a creative process reflecting subjective interpretations of the practitioners' comments and insights.

Results and Discussion

Table 1 contains a listing of the categories into which the indicators of "highly successful programs" and "highly unsuccessful programs" were classified. In each case, the categories are arranged in descending order according to frequency of response, with the category mentioned most often by the practitioners at the top of the list.

It is interesting to note that many of the indicator categories for "highly unsuccessful programs" mirror (i.e., are the reverse) of the indicators for "highly successful programs."

In addition to the discovery that the indicators of success and failure are often viewed by practitioners as two sides of the same coin, the results also suggest a much richer characterization of program outcomes than has been previously reported in the literature. For example, it is often assumed that "program success is defined in terms of numbers enrolled and held - a definition reinforced by funding which is dependent upon number enrolled" (Rockhill, 1982, p.3). However, as Table 1 shows, practitioners consider more than enrollments when they label a program "successful" - they also recognize intangible qualities of the program such as "increased visibility/credibility/good-will in the community" as indicators of success. For "unsuccessful" programs, practitioners identified a much wider array of indicators than has been suggested in the literature (i.e., Sork, Kalef & Worsfold, 1987; Martin-Lindgren & Varcoe, 1986).

TABLE 1: Indicators of Highly Successful and Highly Unsuccessful Programs, ranked by frequency of response

HIGHLY SUCCESSFUL PROGRAMS	HIGHLY UNSUCCESSFUL PROGRAMS
1. high demand for the program	1. participants were not satisfied
2. participants were satisfied	2. low level of participant involvement/interest
3. significant participant learning occurred	3. low/disappointing enrollment
4. high level of participant involvement/interest	4. planners/instructors were not satisfied
5. increased visibility/ credibility/good-will in the community	5. financial disappointment
6. produced important spin-off benefits for the sponsor	6. program cancelled/not offered
7. financial objectives met	7. stakeholders were not satisfied
8. participants received delayed/secondary benefits	8. desired learning did not occur
9. stakeholders were satisfied	
10. planners/instructors were satisfied	
11. high participant completion rate	

Table 2 contains a listing of the categories into which the factors associated with "highly successful programs" and "highly unsuccessful programs" were classified. Again, the categories are arranged in descending order according to frequency of response, with the category mentioned most often by the practitioners at the top of the list.

The results presented in Table 2 reveal that many of the factors which account for program success mirror those which account for program failure. In addition, it is interesting to note that, with the exception of "conflicts/lack of support during planning" which represents exogenous political variables, most of the factors accounting for program outcomes are planning-related. In one sense this is not surprising, given that the people being interviewed were all involved in program planning. Yet this does suggest an important link between planning activities and program outcomes. Further analysis is necessary to determine (1) if patterns of indicators and factors exist within and across settings and (2) the nature of the relationship between planning-related factors and program outcomes.

TABLE 2: Factors Associated with Highly Successful and Highly Unsuccessful Programs, ranked by frequency of response

HIGHLY SUCCESSFUL PROGRAMS	HIGHLY UNSUCCESSFUL PROGRAMS
1. timely/relevant/innovative topic	1. conflicts/lack of support during planning
2. good instructional design: content	2. poor program planning/ ineffective planner
3. good instructional design: process	3. poor instructional design: content
4. effective instructor: skills	4. non-supportive/disruptive learning climate
5. good program planning/ effective planner	5. inappropriate selection/mix of participants
6. effective instructor: personality	6. ineffective instructor: skills
7. caring/safe/friendly climate	7. inadequate understanding of client group
8. strong institutional support/cooperation	8. administrative/logistical problems
9. practical/real-life focus	9. inappropriate selection/ training of instructors
10. met participants' needs	10. program did not meet a need
11. effective administration/ financial management	11. ineffective instructor: personality
12. effective advertising marketing	12. inappropriate pricing/ budgeting
13. participants were motivated/prepared	13. inappropriate/irrelevant/ controversial topic
14. constant monitoring of participants' learning	14. poor instructional design: process
15. appropriate scheduling	15. scheduling not appropriate
16. constant monitoring of and response to participants' reactions	16. program lacked focus/clear objectives
17. good facility/location	17. ineffective advertising
18. participant involvement in planning	18. poor location
19. appropriate selection of instructors	
20. positive relationship with client/community	
21. good selection/mix of participants	
22. understanding of client system and community	
23. customer focus/support	

Summary

This study represents the first step in an attempt to ground program planning theory in actual practice (as opposed to idealized prescriptions). By discovering directly from practitioners how they think about successful and unsuccessful programs and how they account for such outcomes, a rough sketch of perceptions and explanations has emerged. Further analysis will add colour and detail, resulting in a more complete understanding of how planning activities are related to program outcomes.

Several interesting questions were raised by the results of this study. For example: What are the implications of the finding that the factor most often considered by practitioners to account for program failure, "conflicts/lack of support during planning", is a political factor, as opposed to a planning factor? To what degree do various planning models address the most frequently mentioned planning-related factors? What are the implications of this study for the design of curricula in adult education graduate programs? Does this study provide an explanation for why the activities of program planners rarely follow the patterns suggested by prescriptive planning models? To what degree would the findings of this study be confirmed if the research was replicated elsewhere with a different mix of practitioners?

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CULTURAL POLITICS AND MASS MEDIA: Implications for adult educators

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ABSTRACT

This paper examines the present global crisis within the context of trends in the communications industry. Evidence accumulates on how culture is being colonized by corporations and media conglomerates. The shift from industrial production to information production in the economy is frequently applauded as a positive change which, if anything, needs to be accelerated in response to growing threats to our survival brought on by environmentally polluting industries. There is, however, also evidence that image management and other techniques give rise to a bewildering quantity of misinformation and disinformation and that adequate filtering techniques do not exist. Furthermore, the rapid pace of change, fueled by the profit motive which tends to put economic gain ahead of social good, is significantly eroding basic literacy within the general populace. Essentially this involves the elementary skills needed for using knowledge in informal judgement in everyday life. This is particularly evident in consumer patterns and the marketing of cultural commodities to young people.

MASS MEDIA IN A TIME OF CRISIS. What does it mean? Who is responsible? A fundamental construct in the current environmental crisis is the restructuring of the entire global economy brought on by electronic communications technology. Information production is replacing industrial production. By 1982, information industries accounted for ten percent of the United States Gross National Product and comprised its third largest export sector. (Chisman, 1982)

One dimension to this economic trend is the extent to which capitalist economics have shifted from production to marketing and the subsequent rise in the cultural value of material commodities. An example emerges in the ways that television programming, with sponsors who wish to market commodities to middle class consumers, reflect middle class views of class, social conscience and moral responsibility. These form the basis of the meanings and pleasures offered in the cultural sphere. Because profit is the predominating fuel for capitalist economics the emphasis is on consumerism equated with success and life style. Quite apart from other problematics posed by this cultural paradigm it is directly at odds with new value systems the Brundland Report on sustainable growth considers essential to our planetary survival. (WCED, 1987)

We are living in an era that is enormously challenging but particularly so for adult educators as we strive to reclaim social activism onto our professional agenda. Within this context, cultural pollution constitutes an integral part of the entire spectrum of environmental issues that we need to address. If, however, the media is a part of the problem then it must also become part of the solution. In the crisis years ahead, unless the information-cultural sector is given full attention, the likelihood of effecting other changes in the economy that turn us into a viable global species will be greatly diminished, if possible at all. We don't have time for the traditional approach to education - training new generations of teachers to train new generations of students who will grow into new and better adults - because we don't have generations in which to solve the problems we only have years left. The 1990's will be the decade of decision for or against sustainable growth and development. (The Worldwatch Institute, 1989)

Certainly there are revolutionary changes in our social and political organization brought on by mass media technology which are already fostering many positive, new attitudes toward peace and environmental sensitivity. The image of media industries themselves, however, as major polluters, remains relatively untarnished despite trends toward more and greater exploitation and disinformation. This is particularly evident in aggressive, marketing strategies of cultural commodities with ever increasing levels of violence in them directed toward children, adolescents and young adults.

Despite sporadic media reports on teenage violence, vandalism, suicides, serial killers and mass murdurers conditioned by pornography, war movies, heavy metal rock music, satanism in games and war toys its still business as usual with "action-filled" entertainment in various genres continuing to proliferate. We now have weekly horror shows like "Freddy's Nightmares" and interactive television programming such as the "Captain Power Series" developed by Mattel Toys and put on the market in 1987. Participation on the part of a child requires the purchase of a toy machine gun that markets in Canada for about forty dollars. A more recent innovation in this kind of toy presents itself in the Nintendo Games which market in Canada for about 110 dollars each. It was the largest selling toy during the 1989 Christmas season, despite the fact that 85 percent of the software celebrates violence, power and other themes that mitigate any efforts on the part of teachers and parents to provide socializing agents which would encourage the development of positive conflict resolution skills.

According to Brandon Centerwall of the Department of Psychiatry at the University of Washington School of Medicine, who completed a epidemiological research study in 1989, as many as half of all violent crimes including rape and assault are related to the impact of television violence on American and Canadian societies. He says, "Television is a factor in approximately 10,000 homicides each year in the United States. While television is clearly not the sole cause of violence, hypothetically if television did not exist there would be 10,000 fewer homicides a year".

A new trend in entertainment is called "Crash TV", short for action-oriented game shows. Violent and pain themes are the central attraction of the programs which are being filmed in several different countries. "Rollergames", produced by Quintex Australia Ltd., began airing in the United States and Canada in September, 1989. It features teams skating on a figure eight rink. The players evidently elbow, slug, trip, knee, throw and repeatedly attempt to injure each other as part of the competition. One "evil" team, called the "Violators", dresses in black and has a human skull as its emblem. They battle a "good" team, dressed in white who wave the American flag. At the end of the program representatives from each team compete in a "Sudden Death" face off in which they attempt to throw the opposing team's member into a pit of live alligators. Heavy metal music and sensuous dancing by scantilly clad women are interspersed into the roller-skating action.

Thomas Radecki, psychiatrist and research director of the International Coalition Against Violent Entertainment based in Illinois, in a news release on this subject said, "We are shocked and concerned by this new element of violence in television game shows. Our world culture is rapidly turning toward sadism and violence and this is the most recent manifestation. Governments around the world continue to deal with the issue of violent entertainment with kid gloves while an amoral or misguided segment of our entertainment industry is using intense violence and lurid sexual portrayals as a way of making a fast buck."

If one accepts the premise that television is probably the most powerful educational force for inculcating ideas ever invented and one reflects on Neilson Rating Company reports which indicate that the average eighteen year old, upon graduation from high school will have watched approximately 12,000 hours of television as opposed to having spent 6,000 hours in the classroom, it becomes easier to understand that a significant portion of mass media profits are based on ideological child abuse.

Two major trends in the communications sector of the economy are crucial in understanding the context within which these forces of education and abuse operate. The first is deregulation or liberalization which, translated, means to disgard any vestige of social responsibility and accountibility in private enterprise, freeing it from even the most modest checks to do as it pleases under the guise of progress and legitimate freedom of expression. Public broadcasting, on the other hand, with all its flaws embraces the redeeming principle that there should be accountibility somewhere. Now, however, throughout North America there is an increasing weakening of state systems, sometimes abandoned entirely, in favor of private enterprise and media giants. Deregulation of children's television programming by Reagan in 1982, for example, has led to a scenario where many half hour children's television programs in the United States are essentially advertisements for other cultural commodities such as T-shirts and toys, often paid for by toy manufacturers. Rock videos are widely perceived to be advertisements for albums and tapes.

An encouraging reversal in this trend was demonstrated by the Supreme Court of Canada in a decision on April 27, 1989 to ban television advertising for children thirteen years and under on the basis of research findings showing harmful effects. It has been estimated that in Canada, the incidence of sales in military toys went up 600 percent between 1982 and 1986 due to deregulation in the United States. It now behooves the provincial attorneys general across the country and in other jurisdictions to develop legislation compatible with the legislation initiated in the province of Quebec which was so vigorously but ultimately unsuccessfully challenged by Irwin Toys of Toronto.

The entire North American and increasingly global media system is characterized by growing trends toward mergers and conglomeratization of information and cultural capital. Time Inc. and Warner Communication who merged in the spring of 1989 now represent over 18 billion dollars of media control. At the time of their merger, Time and Warners predicted that in 5 to 10 years the Western world would be dominated by 5 or 6 media conglomerates and that they intended to be one of them.

How does one tap into this exceptionally lucrative sector of the modern economy? David Morrell, author of a number of thrillers including "First Blood" which gave birth to the Rambo character, offers a clue. On March 10, 1989, the Toronto Globe and Mail reported that Warner Books, a small cog in the Warners empire had just signed a seven figure contract for two more unwritten novels from Morrell.

It is difficult to imagine anything in this decade interrupting these trends in the cultural industries. Great force and acceleration gathers in the power of new technologies which, along with film, radio, television, press and recording techniques now include video, satellite communications, computers and cable systems. Within this vast array of technology we are receiving more and more products turned out by only a few members in large scale enterprises.

In addressing the impact of certain aspects of the media it is necessary to look at the interconnectedness of the entire field. The aim to enhance profits means that movies turn into videocassettes, then toys reflecting characters on these screens, T-shirts, then theme parks in the tradition of Walt Disney. Any one of these developments in themselves sound reasonably harmless but looked at as a whole they begin to offer a picture of the human forces of diversity and imagination being sealed off. "When one watches children's television in the United States", according to Schiller, "With a few laudable exceptions, one is watching the debasement of the young generation, young minds being directed toward consumerism, acquisition, life comprised basically of material possession and nagging their parents until a particular product is purchased. The main messages going out are that consumerism is desirable and essentially the definition of democracy based on infinite choice." (Sept. 1989, taped presentation, Sweden)

What are the alernatives? Surely as adult educators we have to re-think what is to be afforded the fullest amount of freedom of speech and circulation of ideas. Corporate produced messages, images and education cannot be granted the same kind of legitimacy and openness necessary for individual expression. Corporate speech is advertising. It's justification has been legitimized throughout the educational system which has led to a grievous misreading and distortion of what constitutes freedom of speech. If adult educators are to deal with the fundamental consciousness forming materials that are now being disseminated on a massive scale then we have to address the question of cultural pollution. Along with all ecologically orientated groups we have to develop access to new information technologies. Only when we realize that the cultural sphere has become one of the most dominant centres of the existing economic order will we be on our way to real change.

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POLITIQUES CULTURELLES ET MÉDIAS :
répercussions sur les formateurs et formatrices

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RÉSUMÉ

Cette communication examine la crise actuelle, à l'échelle mondiale, des tendances dans l'industrie des communications. L'évidence démontre de plus en plus comment la culture est colonisée par les entreprises et le conglomérat des médias. Le passage de la production industrielle à la production de l'information est souvent applaudi comme étant un changement positif qui, néanmoins, se devrait d'être accéléré pour répondre aux menaces grandissantes de notre survie par les industries qui polluent l'environnement. Cependant, il est aussi évident que les stratégies mises de l'avant par les industries pour redorer leur image, de même que l'utilisation d'autres techniques de ce genre, donnent lieu à un nombre ahurissant de renseignements erronés et de désinformations, et que des techniques adéquates pour filtrer l'information n'existent pas. Par ailleurs, la rapidité des changements qu'alimente la recherche du profit qui tend à placer les gains économiques avant le bien-être de la société, corrode de façon significative l'alphabétisation de base parmi le grand public. Par «alphabétisation de base», on entend les habiletés élémentaires essentielles pour user des connaissances qui permettent de porter des jugements informels dans la vie de tous les jours. Cela est particulièrement évident dans les modèles de consommation et la mise en marché des produits culturels de base pour les jeunes.

ADAPTATION FRANÇAISE DU "LEARNING STYLE QUESTIONNAIRE" DE HONEY ET MUMFORD

par

GILLES FORTIN et JACQUES CHEVRIER*

Résumé:L'objet de la présente étude est d'adapter en français le "Learning Style Questionnaire" de Honey et Mumford (1986) mesurant les styles d'apprentissage basés sur le modèle d'apprentissage expérientiel de Kolb. Les résultats obtenus révèlent des coefficients alpha variant entre .72 et .76 et des indices de stabilité (test-retest) oscillant entre .83 et .90.

Abstract: The purpose of the present study is to adapt in French the "Learning Style Questionnaire" of Honey and Mumford (1986) based on Kolb's model of experiential learning. Alpha coefficients were obtained which vary between .72 and .76, and test-retest coefficients which vary between .83 and .90.

L'une des théories d'apprentissage qui, ces dernières années, a retenu l'attention, tant des éducateurs que des gestionnaires, est la théorie de Kolb (1984) sur l'apprentissage expérientiel. Pour Kolb, l'apprentissage est conçu comme un processus cyclique comportant quatre phases, chaque phase impliquant un mode différent d'apprentissage de la réalité. Ces modes sont l'expérience concrète, l'observation réfléchie, la conceptualisation abstraite et l'expérimentation active. Ces mêmes modes se regroupent en deux dimensions:"active-réflexive" et "concrète-abstraite", chaque dimension faisant ressortir une tension, une opposition entre les deux modes. Les diverses combinaisons possibles selon le mode dominant sur chaque axe résultent en des styles d'apprentissage. Les quatre styles sont: le style divergent, assimilateur, convergent et accomodateur (Kolb,1984).

Le "Learning Style Inventory" (LSI) développé par Kolb (1976) pour mesurer les styles a été fortement critiqué en ce qui a trait à sa fidélité et à l'interdépendance des échelles (Freedman et Stumpf, 1978,1980; Lamb et Certo, 1978; Certo et Lamb, 1979). La fidélité médiane des échelles se situe à .50 (Freedman et Stumpf, 1978), ce qui en fait un instrument peu stable.

Un autre questionnaire, le "Learning Style Questionnaire" (LSQ) de Honey et Mumford (1986), basé sur le même modèle d'apprentissage, présente des coefficients de stabilité élevés (entre .81 et .95) en plus de mesurer chaque échelle de façon indépendante. Le style correspond pour ces auteurs, à une préférence pour un mode donné. Les 4 styles sont: l'activiste, le réfléchi, le théoricien et le pragmatiste. L'"activiste" décrit la personne qui privilégie le mode expérience concrète; le "réfléchi", celle qui préfère l'observation réfléchie; le "théoricien", celle qui privilégie la conceptualisation abstraite; le "pragmatiste", celle qui privilégie l'expérimentation active. Ce questionnaire compte en tout 80 items (20 par échelle) qui se répondent en signifiant un accord ou un désaccord. Il n'a pas encore été adapté en français. Devant l'absence d'un instrument fidèle et valide en français, nous avons décidé de procéder à son adaptation. Deux études furent menées à cette fin.

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Première étude

La version française a été produite à l'aide d'une méthode de traduction de type comité. Puis, la validité de contenu et la fidélité des échelles furent éprouvées. Trois juges, familiers avec le modèle d'apprentissage expérientiel, eurent pour tâche de déterminer l'échelle d'appartenance des items et d'évaluer la qualité de l'item par rapport à son échelle d'appartenance. Les juges présentèrent un degré de congruence assez élevé entre eux, les corrélations variant entre .83 et .87. Ces résultats mirent en lumière des divergences entre les juges et les auteurs du questionnaire à propos de la classification de certains items.

Le format de réponse au questionnaire fut modifié. Une échelle en six points mesurant le degré d'accord ou de désaccord (un peu, moyennement, tout à fait) fit place à l'échelle en deux points. Par cette procédure, nous voulions vérifier si le coefficient alpha serait sensiblement accru. En ne retenant pas de point milieu sur l'échelle, nous rendions possible la conversion des résultats en une échelle en deux points.

Au total, 205 sujets dont l'âge moyen se situait à 26 ans prirent part à l'étude. De ce nombre, on comptait 159 étudiants de sexe féminin et 45 de sexe masculin. La plupart des sujets (199 sur 205) étaient inscrits au premier cycle en éducation. Du nombre initial des sujets, 56 d'entre eux passèrent le questionnaire à deux reprises, deux semaines séparant les deux passations. Cet intervalle de temps est le même que celui retenu par Honey et Mumford.

Corrélations item/total

La corrélation item/total n'est pas significative pour trois items. Un seul des items du questionnaire corrèle mieux avec le score total d'une autre échelle qu'avec celui de son échelle d'appartenance.

Certains items discriminent par ailleurs mal, les réponses étant concentrées principalement sur deux des six chiffres de l'échelle.

Fidélité des échelles

Pour deux des échelles, le degré de cohérence interne est tout juste au seuil de la limite acceptable de .70 (Kline, 1986). Il s'agit des échelles activiste et pragmatiste où le coefficient Alpha est de .69 (cf. Tableau 1: F1-Alpha (Version française, étude 1)).

Les coefficients de stabilité (test-retest) des 4 échelles varient entre .74 à .91 (cf. Tableau 1: F1-test-retest).

Conclusions:

Cette étude suggère que certains items doivent être ré-écrits afin d'accroître le degré d'homogénéité des échelles et que d'autres items doivent être modifiés dans leur formulation de manière à permettre une meilleure dispersion des réponses.

L'utilisation d'une échelle de réponse en plusieurs points s'avère contribuer sensiblement à l'accroissement du degré d'homogénéité des échelles et à la fidélité (cf. Tableau 1: F1 test-retest et F1-alpha).

Deuxième étude

La seconde étude visait à améliorer les qualités métrologiques de l'instrument en tenant compte des conclusions de la première étude. Une échelle de réponse en sept points

TABLEAU 1
ENSEMBLE DES INDICES DE FIDÉLITÉ DES VERSIONS FRANÇAISES ET ANGLAISES DU LSQ ET DU LSI

LSQ de Honey	Activiste	Réfléchi	Théoricien	Pragmatiste
F1-test-retest .	.76(.72)[1]	.91(.87)	.83(.75)	.74(.63)
F1-alpha	.70(.61)[1]	.81(.70)	.75(.69)	.69(.57)
F2-test-retest	.89	.90	.85	.83
F2-alpha	.72(67)[2]	.77(.75)	.76(.71)	.75(.68)
A-test-retest	.81	.92	.95	.87
A-alpha	-----	-----	-----	-----
LSI DE KOLB				
A-split-half	.55	.62	.75	.66
A-test-retest[3]	.48	.73	.64	.64
A-test-retest[4]	.39	.49	.63	.47

[1] Les chiffres entre parenthèses correspondent aux corrélations obtenues pour une plage de réponse en deux points.

[2] Les chiffres entre parenthèses correspondent aux coefficients obtenus à partir des items originaux du test de Honey et Mumford.

[3] L'intervalle de temps entre les deux passations était de 3 mois.

[4] Il s'agit ici des corrélations rapportées par Freedman et Stumpf (1978); un intervalle de temps de cinq semaines séparait les deux passations.

fut retenue. En outre, 27 nouveaux items furent ajoutés à la liste des 80 déjà existants afin de pouvoir augmenter à la fois la corrélation item/total et le degré de cohérence interne des échelles. Une étude de validité de contenu des nouveaux items suivant les même procédures que lors de la première étude fut entreprise, suivie d'une étude de fidélité des échelles (homogénéité des échelles et leur stabilité dans le temps).

L'échantillon était constitué de 372 étudiants répartis comme suit: 210 étaient de sexe féminin et 162 de sexe masculin (Tableau 2). Dix différents groupes d'étudiants complétèrent le questionnaire, le plus grand groupe se retrouvant en administration (110 sujets) et le plus petit en counseling (9 sujets). La moyenne d'âge des étudiants s'établissait à 27 ans. La très grande majorité d'entre eux était du niveau de premier cycle (349). On n'en comptait que 23 au niveau du deuxième cycle.

Corrélations item/total

Les critères pour retenir les 20 items de chaque échelle étaient les suivants:1) la corrélation item/total devait être significative au moins à .05; 2) la corrélation item/total devait s'avérer plus élevée avec l'échelle d'assignation qu'avec les autres échelles.

Suite à l'analyse des items, 15 des 80 items originaux du questionnaire de Honey et Mumford furent éliminés.

TABLEAU 2
RÉPARTITION DES SUJETS SELON LE SEXE DANS LES DIVERS GROUPES

GROUPES	HOMME	FEMME	TOTAL	POURCENTAGE
Nursing	2	26	28	7.5
Travail social	6	13	19	5.1
Psy-éducation	11	24	35	9.4
Administration	68	42	110	29.5
Ortho-pédagogie	4	35	39	10.4
Arts plastiques	5	24	29	7.7
Rel. industrielles	13	16	29	7.7
Informatique	17	11	28	7.5
Éduc. physique	30	16	48	15.0
Counseling	6	3	9	2.4
TOTAL	162	210	372	100

TABLEAU 3
CORRÉLATIONS ENTRE LES ÉCHELLES

	Activiste	Réfléchi	Théoricien	Pragmatiste
Activiste	1.00			
Réfléchi	-.28(-.26)[1]	1.00		
Théoricien	-.23(-.30)	.43(.45)	1.00	
Pragmatiste	.25(.18)	.09(.16)	.49(.53)	1.00

[1] Les chiffres entre parenthèses indiquent les corrélations obtenues à partir des items originaux du questionnaire de Honey et Mumford.

Fidélité des échelles

Les coefficients alpha obtenus suite à la réduction du nombre d'items à 20 s'échelonnent entre .72 et .77 (cf.Tableau 1: F2-alpha). Ces coefficients sont légèrement supérieurs à ceux obtenus lors de la première étude sauf en ce qui a trait à l'échelle réfléchi où une légère baisse est enregistrée. Les résultats révèlent en outre une meilleure répartition des réponses en ce qui regarde les items qui avaient été modifiés à cet effet.

Les coefficients de stabilité des échelles s'établissent entre .83 et .90 (cf. Tableau 1: F2-test-retest). Pour établir la fidélité test-retest de l'instrument, 32 étudiants complétèrent le questionnaire à deux reprises dans un intervalle de temps de trois semaines.

Conclusion:

Les corrélations entre les échelles des axes vont dans le sens de la théorie de Kolb. La corrélation entre activiste et théoricien est négative et significative; en ce qui a trait à l'axe réfléchi-pragmatiste, la corrélation, sans être négative, n'est pas, toutefois, significative.

Dans sa version française actuelle, le LSQ de Honey et Mumford présente des qualités psychométriques acceptables pour mesurer les différences individuelles au niveau de l'apprentissage expérientiel. Il reste à prouver la validité de construit par l'analyse factorielle.

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A WARP OF ONE:
WEAVING ACADEMIC RESEARCH THROUGH PERSONAL EXPERIENCE

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ABSTRACT

I discuss the use of my own experience in my research on power in feminist educational praxis, including background, method, and selected recollections of powerlessness and power.

INTRODUCTION

Central to feminist theory, research and educational praxis is the unnegotiable belief that "the personal is political"; that women's experiences can be most deeply understood through the examination and analysis of our private and public lives. The "long process of making visible the experience of women" (Adrienne Rich, 1979) includes the integration of formerly unnamed private dimensions of women's oppression, resistance and creativity with more public realities.

In my research, I focus on understanding and expanding meanings of power in feminist educational praxis. I do so by recalling, examining, and analysing my own personal experiences of powerlessness and power, and using these experiences as the warp through which other models and understandings of power are woven. There are few descriptions in the literature of education regarding this research method.

In this paper, I discuss some of the background to this research and the method as it has developed in my work, including my use of poetry and created vocabulary. I present three poems, Weave woman, on this recollecting/analysing/transforming process, In/testate, on a childhood experience of silence and betrayal, and Passion immersion, on a womanhood experience of silence and passion. I conclude with my learnings to date in this on-going research.

BACKGROUND

The following brief selection of ovarian feminist educational research illustrates some of the ways the personal, or private, and public aspects of women's lives have been interwoven in academic research. Some research weaves the stories and analyses from the experiences of the research participants; other research interweaves yarns of the researcher's related life experiences; while yet other research sets the researcher's own experiences as the vertical warp through which the explorations and patterns of analysis created.

Belenky and all (1986) interviewed women with widely divergent personal, social, economic, educational, and racial realities regarding their experiences of knowledge, authority, and voice. From these interviews, they developed the five "positions of knowing" of silence, received, subjective, procedural, and constructed knowledge.

Kathleen Weiler (1988) interviewed and observed eleven women teaching and administering in two public schools, critically examining their personal background, passions, achievements and struggles. Weiler's one sentence acknowledgement of her own experience "as a woman and teacher" (p.v) pales in the powerful company of her analysis of critical educational theory, feminist methodology, and dialectics of gender.

The jacket of Stanley and Wise's (1983) standard reference for feminist educational research features descriptions of the authors' various "dead-end jobs", including work as groom, filing clerk, and children's nanny. This is but the first indication of their commitment to name and integrate their own experiences as women into their writing. From the introductory dialogue ("...and we were both pissed off...") to the concluding paragraph ("...as we are women and people, so will we be researchers..."), the authors include personal experiences which have informed their passion for research methodologies that generate detailed analyses of the personal and everyday oppression of women.

Three recent works which haven taken this self disclosure one step further have strongly influenced my own research method. Lewis and Simon (1986), Kathleen Rockhill (1986) and Elizabeth Ellsworth (1989) all use their own experiences as educator/researchers as the very subject of their work. Magda Lewis and Roger Simon (1986) describe and analyse the silencing of women in a graduate seminar in which Lewis was a student participant and Simon the professor; Kathleen Rockhill (198.) plumbs the implications of her own history of abuse for her research on women and literacy; Elizabeth Ellsworth (1989) reflects on her own educational practice for social change during a period of campus political upheaval.

PERSONAL EXPERIENCE IN EDUCATIONAL RESEARCH

Here, I outline the rough and spiralling steps that have evolved in this process of recollecting and analysing my personal experiences of powerlessness and power.

Recognizing the throbbing issue

As a woman, educator, late-fledgling feminist and forty-year old graduate student, I recognized early in my studies that powerless and power in educational contexts in general, and feminist educational praxis in particular, was my throbbing issue. Living through the power brownout of shifting from respected professional to lowly graduate student, through some of the dynamics between male faculty and female graduate students, through the excitement of feminist educational writings, disappointments at feminist gatherings, and tensions and contradictions within my own teaching practice has all led me to desire a clearer understanding of power in feminist educational praxis and a method of developing that understanding.

Talking, reading, musing

I explored feminist theory, educational praxis, research methodology, psychology, poetry, theology and spirituality. I talked with friends and advisors, who fed me articles and books; I found a spiritual/intellectual mentor, with whom I plumbed darker depths of the task. I changed back to further masters level study, believing that I'd be poorhoused before I could transform such work into an acceptable doctoral dissertation. I wrote, I mused, I dreamed, I jogged, I hiked, I baked, I taught.

Formulating method

Shapes and forms eventually emerged: a research methodology centered on my own spiralling experiences of powerlessness and power; forms of language that would describe the heart of these experiences; the process of developing a pattern, perhaps a model from them; the eventual integration of this pattern with other models of women's knowing, learning, healing, and teaching.

Recognizing my own silences

Finally, it became clear that I would begin by reflecting on my own childhood, adolescent, married, divorced, and re/singled woman experiences of powerlessness and power. I knew that despite the multi-layered protection of being able-bodied, white, upper middle class, educated, and professional, I was no stranger to powerlessness and silences, and that understanding these silences could lead to a deeper understandings of power in my, and others' feminist educational praxis.

Writing vivid memories of silence and voice

I began by writing descriptive narratives of the vivid memories that had been evoked by my readings on powerlessness and power. Early childhood scenes came to me most insistently; from there, my recall danced from childhood to adulthood to adolescence in a logic beyond conscious control. A montage of muffled silence and skin-tingling voice; vivid in detail, perspective, colour, and emotional nuance, developed.

Creating language

I quickly realized that the conventions of academic prose and dictionary-validated vocabulary were failing me miserably. When I shifted to poetry and allowed myself to compound ("fever/enfeebled"), separate ("in/testate") and embed ("expelloding) words, I began to experience the power of language, "...the chant; the incantation; the kenning; sacred words; forbidden words..." (Adrienne Rich, 1979, p. 248) to name, describe, and therefore fundamentally re/create experiences and understandings that had been lost to me.

Automatic writing, fusion editing

The actual process of dredging, re/viewing, sifting and describing these recollections quickly became one akin to automatic writing; as I would finish one recollection, the next would begin to press on my mind. The editing process has been a fusion of disinterested craft and sometimes intense emotion; I make tactical editing decisions with tears of joy or pain blurring my sight.

Tracing themes and patterns

As I wrote, I became attuned to the themes of silence and voice, powerlessness and power, disembodiment and embodiment, protection and abuse in my recollections; to what had been spoken and not spoken, to whose voice was heard and whose was not, to who had been protected, and who had been abused. Although I had intended to use the five positions of knowing developed by Belenky and all (1986), as my organizing framework, I began to modify it to account more fully these themes of power, body, and abuse.

Co-creating patterns

The process of generating a pattern for these recollections has been a slow and collaborative one. From the early stages, sister sojourner Barbara Blakely resonated with, questioned, and reflected on the poetry, always holding it up to the light of her own theology, personal life, and educational and counselling work with other women. The triptych analysis of disembodied silence, embodied voice, passionate praxis is one outcome of our kitchen table discussions.

Making public

Making drafts of these recollections and patterns public has been a slow and challenging process of opening private experiences to the increasingly public scrunity of friends, collegues, advisors. To date, I have been received with encouragement, cautious questions, and even soft glints of awe.

Returning to the literature

After completing the recollections and analysis, my next step will be to compare and contrast, separate and integrate them with current understandings of powerlessness and power in the literatures related to feminist educational praxis.

RE/COLLECTIONS OF SILENCE

The following three poems are a some of the outcomes of this method; Weave woman, on this recollecting/ analysing/ transforming process itself, In/testate, on a childhood experience of silence and betrayal, and Inadmissible abuse, on a womanhood experience of silenced passion.

Weave woman

        When a woman gives voice to her truth
she bloodies, heals, and reconstitutes the world.

Listen as I weave for you
my soul squirming, body crawling, mind striding, heart leaping peregrin dance of
        blood tracks across the desert
        seadeep immersion
        fingernail/held ascent
from silence to voice.

I cluster enfleshed tableaus, sound clips, tactile resonances;
unearthing memory remnants, dream scats, emotional jolts; tenuous braids of silence, rage and love to heal, Fimo style:
        colourful plastic dough
        embedding, encasing, enwombing broken watch faces and
        unprecious crystals;
transmogribaking betrayed soulshards into funky jewellry.

I, evocatrix story weaver,
speak full-bodied tight-woven tales
calling up dark/sodden spirits to
earth-warming seed-sprouting life-engendering light;
my testimony and protestation.

In/testate

I have no childmemory of comfort;
being held, hairstroked, assured, reassured, con/souled.
No one gathered up my heart, body, soul shards
splintered and still bleeding on the tile floor.
No one spoke to me, held me, saw me,
placed their tremoring, enraged, and tear-wet cheek to mine
in consolation and mourning.
In/testate.
The agony of soul-throbbing gut-echoing silent-sobbing aloneness.
Telling no one.
Crippling stomach aches
a scratchy wool blanket harsh comfort for rolling waves of
anger embroiled, embodied in wretching gut pain.
betrayed
dismembered
discarded.

Inadmissible abuse

Passionate, committed, fully engaged,
humming like a high tension wire
I'd come home to find him
spirit-sucked, suspended,
deadman floating in silty despair;
I learned to park my passion on the landing.

One night, as we argued, he raised his arm
and poised to hit me,
desperate hate firing his eyes.

First, disbelief plexishielded my vulnerability:
this could not happen.
Then, a desire to have him strike, giving me
concrete visible admissable embodied evidence
of these soul violations.

WEAVING LEARNINGS

My experiences of powerlessness and power have not been a linear pilgrimage from silence to voice, but a peregrination/wandering through places of silence, places of voice, places of silence to voice and voice to silence, and some particulary joyful places of collective hollering.

I experience both silence and voice in my body: the silence of emotional, physical, intellectual, or even spiritual powerlessness as disembodiment, isolation, invisibility, gutpain, limblessness; the voice of emotional, sexual, physical, intellectual and spiritual power/truths as embodiment, connectedness, and deep substance.

I am beginning to discern the shadings of emotional, physical, intellectual, and spiritual abuse which have silenced me, and to trace the inter-relatedness of these forms of abuse through in my private and public life, including my academic experiences and educational praxis.

I have found this use of personal recollection and analysis as the warp of academic research to be fraught with possibilities for the enrichment of feminist educational praxis.

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The Ontario Folk School Movement and Rural Adult Education (1939 - 1965)

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I. The Roots of Rural Learning

The pause between the two world wars saw economic, social, and political upheaval across Canada and around the world. The economic depression, falling farm commodity prices, and drought brought great difficulties to Canadian agricultural areas, but self-education and projects for change were part of a growing movement of adult education intended to improve conditions and create a more secure life.

The major streams of thought which converged to produce the Ontario rural adult education movement in the early 1930s were rural populism, the co-operative development movement, and the 'social gospel'. Rural populism in Ontario owed its beginnings primarily to the United Farmers of Ontario, founded in 1914. The UFO's mandate in 1921 was "to provide the farmers of Ontario with means for self-education, not only in matters pertaining to the business of production, as other societies had done, but also along broad lines of citizenship, the study of public questions, and the giving to rural people a means of making their opinions felt in these matters...".[2] Following the collapse of its electoral strategy, the UFO concentrated on education and the promotion of marketing and supply co-operatives. Community lectures, newspaper articles, and discussion groups around co-operative development encouraged farmers to form co-operative enterprises and keep informed on provincial and national issues.[3]

The 'social gospel' was a broader movement linking the economic injustices suffered by farmers to Christian teachings for social equality.[4] Advocates were preoccupied with "...injustice and greed -- the greed of the landlord and of the tax-gatherer ... Jesus could have given all His time to healing, but I believe He saw that to heal was not to rid the nation of the cause of disease. His message was intended to erase these glaring inequalities, and, in that way, drive out poverty and disease by justice".[5] As rural people during the 1930s considered their own poverty and powerlessness, the doctrine of Christian social reform became a catalyzing force.

Young rural people were especially concerned about the need to improve their situation and were deeply affected by the social gospel. The farmers of rural Ontario had suffered at the hands of urban powerbrokers and their own small elite of merchants and businessmen. In 1932-33, southwestern Ontario saw the rise of the New Canada Movement, a coalition of like-minded young farm people who barnstormed the region exhorting rural people to make a new start. Community education for change and social involvement was the key to mobilizing the population. The NCM lasted only a short time, but it too contributed to the expanding circle of rural adult education in the province.[6]

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[1] I wish to thank R. Alex Sim of Guelph, Ontario, for his encouragement, friendship, and information, as well as Ray Hergott and Doug Brydon for their comments. People wishing to obtain a complete version of the paper should contact me c/o O.I.S.E., Adult Education Department, 252 Bloor Street West, Toronto, Ontario M5S 1V6.

[2] Melville H. Staples (ed.), The Challenge of Agriculture: The Story of the United Farmers of Ontario, Toronto: George N. Morang, 1921, pp.42-43.

[3] More background on the UFO can be found in: Louis Aubrey Wood, A History of the Farmers' Movement in Canada, Toronto: University of Toronto (The Social History of Canada #25), 1975; Russell Hann, Farmers Confront Industrialism: Some Historical Perspectives on Ontario Agrarian Movements, Toronto: New Hogtown Press, 1975; and W.R. Young, "Conscription, Rural Depopulation, and the Farmers of Ontario 1917-1919", Canadian Historical Review, LII, iii, September 1973, pp. 289-320.

[4] See Richard Allen, The Social Passion: Religion and Social Reform in Canada 1914-28, Toronto: University of Toronto Press, 1971.

[5] Public Archives of Canada (hereafter PAC), Records of the Ontario Folk School Council, MG 28, I115, vol. 4, file 4-5: "Folk Schools - Broadcast script, pamphlets, brief handbook 1941-1959", folk school broadcast transcript from Farm Radio Forum (1941?), part three: interview with (Rev.?) Keith McMillan.

Growing Canadian nationalism and the perceived need to build uniquely Canadian institutions also influenced the trend towards rural adult learning. The brand-new Canadian Association for Adult Education, founded in 1935, advocated "adult education in rural areas, through the use of group methods" and emphasized rural educational programs.[7] One means for meeting these needs was the National Farm Radio Forum, which started in the late 1930s and early 1940s. It found a receptive audience among rural people in southwestern Ontari o, the milieu of the UFO, community co-operatives, and the NCM.

II. The Ontario Folk School Movement in Formation

Community folk schools promised a way of maintaining and expanding the broader political movement for rural self-reliance, social justice, and an improved economic order. The concept originated in Denmark, where rural residential education centres operated to provide rural people with educational courses during the quiet winter months. This movement, originating in the 1830s with Bishop Grundvig, was intended to expose rural Danes to critical enquiry through the liberal arts, thereby equipping them for life in a complex world. Farmers were not taught to farm, but to problem-solve and appreciate art, music, poetry, and their history and heritage. Grants from the Carnegie Foundation during the 1920s allowed Agnes MacPhail, the first woman elected to the federal parliament (from south-east Grey County in Ontario) and H.H. (Herb) Hannam of the UFO to travel to Denmark and observe folk schools in operation. They became interested in taking the folk school concept and transforming it into something uniquely Canadian, rooted in the needs of Ontario rural people in transition. If the folk school had made Danish farmers self-confident, productive, and self-reliant, why could it not do the same for the farmers of Ontario? This idea took the best part of ten years to come to fruition.

One observer suggests that the "Stoodleigh groups" of the NCM in the early 1930s may have been the precursers of the folk schools,[8] but the earliest 'official' folk schools in Ontario, each one week in length, were held between 1939 and 1941 in Bruce, Grey, Wellington, and Huron counties in southwestern Ontario. A total of 110 rural people from these communities attended the new folk schools, with an average attendance of fourteen people at each.[9] These schools had the active backing of Herb Hannam and Leonard Harman of the UFO. The folk school participants stayed the whole week to maintain the residential atmosphere deemed so important to collective and critical learning. Guests were brought in to speak on current issues of economics and politics, and folk school participants took part in household chores, played games, sang, worshipped, and admired copies of landscape paintings by the Group of Seven. The discussion topics concentrated on immediate concerns, including the call "... not to make adjustments to accept present conditions" , but "... to accept leadership and responsibility in rural life ... on behalf of economic justice".[10]

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[6] See Terry Crowley, The New Canada Movement: Agrarian Youth Revolt and Adult Education in the 1930s, Guelph: University of Guelph, Department of Rural Extension Studies (Occasional Papers in Rural Extension #4), 1988.

[7] Ron Faris, The Passionate Educators: Voluntary Associations and the Struggle for Control of Adult Educational Broadcasting in Canada 1919-1952, Toronto: Peter Martin, 1975, p.26.

[8] R. Alex Sim, "Residential Adult Education: A Canadian Memoir, 1927-1979", (unpublished manuscript from the author's private papers), 1982, pp. 1-3.

[9] PAC, Records of the O.F.S.C., MG28, I115, vol. 4, file 4-2: "Folk Schools - History, memoranda, pamphlets, n.d. 1940-1959", "Attendance at Folk Schools in Ontario 1939 and 1941".

The war years were quiet ones for the folk schools, but on January 20th, 1948, a meeting was called in Toronto by W.C.Good, chairman of the educational committee of the board of directors of the United Farmers Co-operative Company and an original founding member of the now-defunct UFO, for people with interest and experience in folk schools. A decision was made to initiate a series of new folk schools during 1948-49. With the post-war emphasis on farm expansion, efficiency, and mechanization, the educational thrust of farm populism seemed to be lagging, so these schools dealt with themes of critical rural enquiry, community development, and Christian humanism. In the early phases of this work a major preoccupation was finding financial support; the Ontario Farm Radio Forum, the United Farmers Co-operative Company (soon to become the United Co-operatives of Ontario or UCO), and the Community Programs Branch of the Ontario Department of Education were all approached. By 1951 regular funding had been secured and the Ontario Folk School Council adopted a constitution at its first annual general meeting on April 7th, 1951.

The constitution laid out the parameters within which the Ontario Folk School Council would continue to operate for the next 25 years, with the main objective being to stimulate folk school development in Ontario. The council would have delegates from individual schools, county planning committees, the Ontario Federation of Agriculture, Ontario Farm Radio Forum, the UCO, the Women's Institutes, the Ontario Department of Education, and the Ontario Department of Agriculture, in addition to other members-at-large. The resulting structure would prove unwieldy, but it reflected a concern with meeting a broad range of rural interests. Many on the council with roots in the radical visions of the rural movements of the 1930s may have hoped that the council would prod for continued idealism and social activism among rural people.

III. Building the Folk School Network 1939-1958

The goals of residential adult education as reflected in the Ontario Folk School Council operated on two levels: firstly, to create a fully social environment in which people could reflect on concrete life experiences and create a microcosm of ideal interpersonal relations; and secondly, to generate new ideas for transforming society to forge a more liveable world. Underlying the enthusiasm for residential educational settings was the desire to take occasional breaks from day-to-day work and family. The co-educational component was important in bringing men and women together on a relatively equal footing, and the emphasis on group dynamics also would have been novel in the days before encounter sessions and 'pop' psychology. The emphasis was on the liberal, humanist tradition of free expression, reasoned argument, and a balance between extreme political or moral viewpoints. Residential programs emphasized literary classics, good music, and the development of artistic appreciation. At the same time, an attempt was made to grapple with daily problems, but not from a technical or vocational perspective. Advocates of residential adult education for rural people hoped that such programs "could help [them] to understand and to benefit from the tremendous social changes going on around them, and aid them in keeping values important to them in their way of living."[11]

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[10] PAC, Records of the O.F.S.C., MG28, I115, vol. 4, file 4-2: "Folk Schools - History, memoranda, pamphlets, n.d. 1940-1959", "Saugeen Folk School" by Grace Gray, Farmer's Magazine, March 1940.

In spite of early attempts to ground the Ontario Folk School Council in rural radicalism and economic transformation, by the mid-1950s milder doctrines of Christian liberal humanism predominated. A folk school manual suggested topics such as: 'World Citizenship Responsibility: The Rise of Nationalism'; 'The World Revolution as it affects Western Democracy'; 'South East Asia'; 'Central Europe'; 'Building Bridges of Understanding'; 'Developing a Philosophy of Living for Rural Folk in the Face of: Inflation, Defence Spending, Credit Buying, Commerical Farming, Finance Capitalism, Technological Advances, Community Transition, Automation'; 'What is a Good Community?'; 'What is the Role of the Folk School in the Rural Community?'; and a '"What Is" Series': 'What is Man?' 'What is Marriage?' 'What is the Family?' 'What is our Responsibility in the Town, Village, Neighbourhood, Political Party, Farm Organization?'[12] Self-analysis, including discussions on the formation of personality traits and interpersonal skills, became more popular as the years passed, as did nature study and apppreciation of the natural environment. Each folk school was expected to keep a diary, in which members recorded key discussions and activities. Copies of the diaries were kept by participants, and regular newsletters produced by the head office in Toronto kept all interested parties abreast of folk school activities.

In 1953, the Ontario Rural Leadership Forum was formed as an off-shoot of the folk schools to provide training for local leaders in farm and rural organizations including the Department of Agriculture, Farm Radio Forum, the Federation of Agriculture, the Junior Farmers, and the Women's Institute. The UCO and the Community Programmes branch provided core funding for the OFSC throughout the '50s, but resources were slim, so leadership forums were a strategy to attract more support. By 1957 the Ontario Provincial Leadership Forum operated separately from the folk school council and the attendance at folk schools was dropping. It is possible that a province-wide focus on institutional leadership-training rather than on the maintenance and expansion of educational programs at the grassroots level was a factor in this decline.

IV. Folk Schools in Transition 1958-1965

It is difficult to determine if the drop in folk school support was a sudden or gradual phenomenon. Rural Ontario witnessed some important changes after the war, and the rural population base decreased rapidly throughout the fifties. Whereas once folk schools had been proposed to promote economic and social alternatives for rural people based on principles of community self-reliance and economic co-operation, improved communication, transportation, and the decline of the activist co-operative tradition in Ontario meant the blurring of a distinctly rural identity and the erosion of rural institutions. Farm populism and the building of farm-based co-operatives was fragmented by post-war prosperity, agribusiness, and the push to modernization.

In 1959, the Ontario Folk School Council called a commission of enquiry into folk schools in Ontario to determine their future. Folk schools had become fewer and shorter, and funding was growing scarce. Briefs to the commission made references to the "goody-goody type of sticky sentiment" found at some folk school as opposed to a "deep provocative challenge"[13], while others called for a narrower focus on the specific goals of the folk school movement. The report of the commission delivered near the end of 1959 re-affirmed the importance of the folk school model, and identified the concept of community, the study of the national heritage, the enhancement of personal insights, and an examination of the "why's" of life as being at the core of the folk school mission. They also affirmed the need for "inspirational study and discussion geared to preserve the attitude of free enquiry, the exploratory, testing, non-conformist attitudes that are central in our culture and that are threatened by developments in present-day society." The report recommended regional and provincial folk schools in addition to those at the county level. Finally, the commission recommended that the name "Folk School" be dropped as soon as a suitable alternative could be found to make explicit the community focus of folk schools.[14]

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[11] Elizabeth Loosley, Residential Adult Education: A Canadian View. Toronto: Canadian Association for Adult Education, 1960, p.2.

[12] PAC, Records of the O.F.S.C., MG28, I115, vol. 4, file 4-2: "Folk Schools - History, memoranda, pamphlets, n.d. 1940-1959", Ontario Folk School Council Bulletin V (undated, c. 1951?): "Themes and Programmes for Folk Schools".

Even before the report was endorsed, the board had begun exploring the possibility of a merger between Ontario Farm Radio Forum, the Ontario Rural Leadership Forum, and the Ontario Folk School Council. All three organizations were experiencing diminishing support from government and farm organizations with larger institutional agendas than the development of "exploratory, testing, non-conformist attitudes" among rural people. Perhaps there was a feeling of fatigue as rural education advocates faced the twin forces of industrialization and urbanization. The homogenization of culture and society in the midst of increasing rural affluence meant that rural adult education could not be effective without a more sophisticated analysis than that embodied in the existing folk schools.

The folk schools continued to maintain themselves into the early 1960s against the odds. Regional folk schools were organized and the first provincial folk school was held in 1961. There were two new innovations in the early 1960s: travelling folk schools and native folk schools. The latter gained most in importance after 1962, although they were patronizing in their emphasis on criticizing native lifestyles and on encouraging native people to become more integrated into mainstream Canadian life.

When it became apparent that the three rural adult education groups in Ontario would have to merge to survive, the format decided upon to maintain the program was that of the folk school. The final annual meeting of the Ontario Folk School Council was held on May 6, 1965, at which time members expressed the hope that the newly-formed Rural Learning Association, as an amalgamation of the three existing groups, would "keep in mind that the success of the Folk Schools have not been in statistics or number of people, but in the quality of the experience that motivated people to think, feel and touched their souls to take action."[15]

V. Rural Adult Education in Ontario: Understanding the Past and Analyzing the Future

The folk schools represent a distinctive contribution to Canadian adult education, based on an awareness of the cultural and political dimensions of learning and change. Ideally, folk school participants underwent a process of emotional, social, and cultural growth using information at their disposal in the community and elsewhere. They became empowered by this new knowledge and were given the opportunity to explore it

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[13] PAC, Records of the O.F.S.C., MG28, I115, vol. 4, file 4-4: "Commission of Inquiry on Folk Schools - Reports, Correspondence, 1958-1960", "Report to Members of the Commission of Enquiry on Ontario Folk Schools" - Edith Storr (brief).

[14] PAC, Records of the O.F.S.C., MG28, I115, vol. 4, file 4-2: "Folk Schools - History, memoranda, pamphlets, n.d. 1940-1959", "Special Commission Report" as approved and accepted by Semi-Annual Folk School Meeting, October 30, 1959.

[15] PAC, Records of the O.F.S.C., MG28, I115, vol. 1, unnumbered file: "Ontario Folk School Council Minutes, 1954-1965", Minutes of Annual Meeting, May 6, 1965.

fully in discussions with others undergoing the same process. The participatory approach used in folk schools allowed people to define their own ideas, questions, needs, and objectives. This differed sharply from many mainstream educational programs which did not allow participants to develop a sense of control over their circumstances or a concept of self-worth. These opportunities were particularly significant in the cultural milieu of rural Canada, where for so long the creation and control of knowledge had been in the hands of others. Even more important, early folk schools dealt not only with the 'what' and 'why' of community change, but the 'how' as well. Co-operatives were seen as a concrete means by which rural people could gain greater power over their lives. The folk school movement was a product of the populist visions of the 1930s, yet it managed to bring a small spark of social and educational radicialism into the post-war years.

In later years, the poorly-articulated ideological underpinnings of the folk schools did not offer a true alternative to the materialistic, individualistic orientations of the post-war world. Liberal humanism was no substitute for the sharper social critiques of earlier times. Folk schools became reactive rather than proactive; there was a naive trust in the ability of individuals to develop towards an ideal of knowledge and insight without a specific analytical framework. The earlier emphasis on co-operative alternatives disappeared after the early 1950s, and the movement drifted into a less critical perspective on evolving patterns of rural and farm organization. Early folk school supporters were committed to rural populism and could marry the critical content of the folk schools to actual social movements which were underway. Later, with no pressing battles to be fought and no urgent social needs, the folk schools found it difficult to define a suitable mission. Social problems became more amorphous and the solutions more complex. The focus became one of adaptation to external forces rather than the creation of internal community dynamics which would influence broader events. Rural adult education became a conservatizing force, and liberal enquiry did not lead to the building of rural social movements.

Today in rural Ontario farm lobby organizations, usually organized around commodity groups, dominate the scene. Their concentration on specialized economic interests inhibits a broad critical analysis of the forces at work in the rural community. The few general rural organizations which are not government-funded tend to downplay their educational potential. The Rural Learning Association, the successor of the Ontario Folk School Council, still survives, and since the mid-1980s it has begun to generate new critical adult learning opportunities in the rural communities of southwestern Ontario through the use of 'community soundings'.[16] Interestingly enough, many of the economic and social forces apparent in the 1930s are still active: farm bankruptcy, a sense of rural powerlessness, and a lack of hope in the future. Flowing out of the folk school experience, it is important to consider what analytical processes are needed to fuel a broad vision for rural revival, based on the lessons of the folk schools.

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[16] For background on the community sounding concept, see R. Alex Sim, Land and Community: The Crisis in Canada's Countryside, Guelph: University of Guelph, 1988.

Retention in Distance Education:

An extension of "Social Integration" via "Reference Group Theory"

by

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This paper examines Tinto's concept of "social integration" as a causal factor in persistence in distance education. "Reference Group Theory" is employed to elaborate the Tinto model and provide a more detailed interpretation of the processes by which students persist in traditional and, in particular, distance education institutions.

In this paper, I review Tinto's (1975) concept of "social integration" as a central element in the explanation of persistence or retention of students in post-secondary education—particularly in distance education. A distinction is made between retention, which is defined by institutions as course taking behavior that completes the official program of studies, and persistence, which is defined by students as the course taking behavior needed to meet their intended educational objectives. Particularly in distance education, the concept of persistence is more applicable than, university defined, program retention because of the prevalence of students putting together their own "programs" and not going on to attain a degree. I apply concepts from "reference group theory" to elaborate the concept of social integration that will provide a more comprehensive framework for explanation of persistence and retention in distance and traditional education than Tinto's "integration" model.

The Problem

Why some students drop out of distance education programs before completion of their program of study, and why students persist at their studies and continue to take further courses are issues facing institutional researchers and administrators. The problem of attrition and retention is not new. Bean & Metzler (1985) refer to many studies done on this research area. University and college administrations seek solutions to the serious problem of student dropout as they constitute a potential threat to revenue sources and to the integrity of the institution. Hence, there are strong practical economic forces driving institutional research in tackling this problem. It is not surprising, therefore, to find that the pragmatic/empirical approach dominates the research literature. However, despite the proliferation of non-theoretical descriptive studies in the literature, some researchers, for example Spady (1970), and later Tinto (1975), have successfully created theoretical models to apply to the empirical study of student retention and persistence. These theories have served as models for many researchers engaged in the study of the dropout process to organize the many empirical facts. This paper reviews briefly Tinto's (1975) theoretical model, discusses its limitations, and suggests an alternative for conceptualizing the problem of persistence and dropout in distance education.

The core concepts in Tinto's (1975) dropout model are social and academic integration. In traditional college or university education, social integration refers to the process whereby individual members of the group exchange information, and share feelings, attitudes and values. According to Tinto, the greater that students are integrated socially within student life, the more likely it is that they will share the commitment to the goal of completing their studies. Academic integration refers to the degree to which a student accepts and performs according to the academic standards of the institution. The higher the social and academic integration of the student, the higher the likelihood of persistence in obtaining a degree at that institution. One's goal commitment, influenced by the two types of integration, is also important for determining persistence. Yet, goal commitment, if sufficiently strong, could lead to persistence despite weak social or academic integration. Tinto viewed the relation of dropout to social integration as analogous to Durkheims' theory on suicide. Social integration, according to Tinto, is related to Durkheim's notion of social cohesion or moral solidarity where individuals interacting in social groups develop a common morality and purpose in life. This analogy to Durkheims' theory of suicide affects the way that social integration is conceptualized. Partly because of the comparison of dropout to suicide, a dichotomy is implied between the "moral" social system of the university and the student considering dropout (suicide) on the other. Because of this dichotomy, Tinto's model considers only one social grouping important to the student—that of the university. The student's on-going relations with other groups are disregarded at the outset. Therefore, social integration is a limited concept: it does little more than say that a student will follow the values and behavior patterns of the student group to the extent that he or she interacts with members of that group. It obfuscates and ignores any other social relationships that might explain differing degrees of interaction between students, variations in goal commitment, or academic integration. Social integration masks the social dynamics among students, their goals and their academic integration by treating the student body as an homogenous whole separate from and uninfluenced by other group relationships. Even greater difficulties arise when we try to apply this concept of social integration to distance education. Bean and Metzler (1985) have argued that the concept of social integration has limited applicability in dealing with the adult student living off-campus. In distance education[1] the concept of social integration is problematic. Social integration, as used by Tinto in his studies of traditional colleges and universities, in the sense of regular social interaction with other students and faculty, scarcely exists in distance education. The environment of the distance education student is their normal social environment— their home, work, and circle of friends and acquaintances.

A Theoretical Alternative

Although I admire the formative work of Tinto in explaining educational dropout in traditional post-secondary settings, I suggest some alternatives to his model that will allow greater understanding of dropout in distance education. These alternatives reinterpret his model by introducing a new perspective brought about by the lack of "social integration" among students in distance education institutions. The essential characteristic of this new perspective is that it views the student as being in a variety of relations with many groups instead of the student in relation to the university social system. Many of the ideas, presented in this paper on student dropout in distance education, relate to "reference group theory".

The concept of "reference group" was coined by Hyman in 1942 (Merton 1968). Reference group theory was later articulated by a number of sociologists notably, Merton (1957), and Runciman (1966). Reference group theory holds that individuals are not just influenced by those groups to which they are members, but also to those to which one compares oneself. My basic premise is that people's behavior, thoughts and emotions are influenced by different groups, distributed over various social classes, cultures, and status levels in society. Our sense of self-satisfaction, our intentions and motivations with regard to social goals, arise in comparisons we make between ourselves and others within our own groups and those outside our group. These comparisons underly our motivations to achieve status qualifications within our own group, or to pursue those that would allow us to emulate and perhaps become members of other groups. Other individuals or groups to whom we compare ourselves are referred to as *referent others or reference groups*. There are three categories of reference groups: the *comparative reference groups, the normative reference groups, and the membership reference groups*. Reference groups refer not only to groups but also to, individuals, categories, or ideas (Runciman, 1966). Comparative reference groups are those persons to whom we compare ourselves either positively or negatively, i.e. those whom we would like to emulate or those whom we reject. Membership reference groups are those to which we belong and from which our comparisons are made. The membership group serves as the base line for comparison. Normative reference groups are those groups from which the standards are derived in making comparisons. These different reference group distinctions are not hard and fast and the groups can overlap and even refer to the same group.

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[1] When I speak of distance education I am referring to the Athabasca University model of distance education where individuals receive study materials and study at home. For most courses, there is no need for an AU student to have contact with other students

Reference Groups and Dropout Behavior in Distance Education

To understand the reasons individuals study is, in part, to understand how they compare or relate themselves to other groups and sets of ideas and values.[2] This, relation between individuals and other groups can be viewed as an important source for individual motivations. University education, of any sort, can be viewed as an increasingly important mechanism for individuals to attain credentials that allow one access to employment and social status. Middle class students, for example, may find themselves compelled to attain credentials that would allow them continued access to the status level to which they already belong. Working class students might view university credentials as a "ticket" to membership in a status level other than that to which they were born. Therefore, to analyze student goals, motivations and persistence behavior, one should take into account how students relate to their current membership groups and their comparative reference groups. The interaction between the individual and his/her membership groups, the strength of one's desire to emulate a certain comparative reference group, and one's sense of feasibility of attaining university credentials combine, in a ongoing process over time, to influence the student to persist or dropout.

Among the basic social elements of feasibility, time, money, and social costs constitute the basic dimensions. A student's relative social position influences real and perceived feasibility. For example, the feasibility of one's attaining a bachelor's degree at a distance differs according to different social economic positions, cultural backgrounds and geographical location. At least in terms of proportion of income, it would cost relatively more for a working class student to become a personnel manager through distance education than it would for a professional worker to do the same. There can also be significant social costs to distance university education. In trying to gain university credentials or to develop oneself through distance university education, one may have to cut ties or alter one's relationships with spouse, family and friends. Education, for the purpose of credential or change, has social repercussions. Some of these repercussions may be negative. Even though some students may have had support at the beginning of their studies, this support may disintegrate. If one wishes to maintain good relations with one's membership groups, distance education may cease to be feasible. Conversely, other students as they progress through their studies, may enjoy ongoing social rewards from their membership groups therefore finding their persistence reinforced. This might mean that as perceived feasibility decreases, the desire for credentials needed to emulate a given comparative reference group will be abandoned. The choice for the student would then be university dropout.

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[2] This allows us to examine the individuals relation to ideologies that might influence them even when one has had no actual contact with anyone or even been aware of anyone alive who represented a given ideology.

Whereas in more traditional forms of education, students study and socialize in groups, in distance education the collectivity of the student group is absent. Students study individually, often studying at great distances from where the course materials are designed and produced or where other students reside. Students cannot find assistance from a student membership reference group to aid them in their newly found identities as students or to support them in their goals. The lack of student groups means that the individual has no associates to assist define and make sense of his/her educational experiences. The aspiration to emulate a comparative reference group, the acceptance from the home membership reference group, and the perceived feasibility of distance education are therefore the main factors in encouraging persistence.[3]

Whereas the discussion in the foregoing sections assumes that students aspire to achieve a recognized credential from a distance education university, this is not always the case. For example, only 35% of students enrolling at Athabasca University (AU), are actually intending to study towards a degree at AU. (Powell & Conway, 1986). About 24% of the students enrolled at AU are studying full-time elsewhere and just want to take a few courses so that they can later transfer these credits to their current "home" university (Ross, 1990). Among those that might be considered transfer students are also those who want to assemble credits at AU and then enrol at another university. Of those that do not want a degree at AU and do not want to transfer courses to another university there are two remaining groups: the personal development course takers and the professional development categories. In short there are four different types of students that can be distinguished based on their goals upon entering the university: degree oriented students, transfer students, professional development students, and personal development students. Similar to the approach used by Stage (1990), an analysis of persistence or dropout, should examine motivational groups separately. To group them together would confuse the processes involved in their persistence and dropout. Moreover, the meaning of persistence and dropout itself, as far as the student is concerned, varies with one's educational goals and objectives (Wong, 1987).

In regards to the applicability of reference group theory to the types of students entering Athabasca University, the following approachs might be taken to analyze them. The persistence and or dropout of *degree students* can be viewed in relation to the membership groups, comparative reference groups and the feasibility of distance education university study to help the student meet his/her social aspirations. In the analysis of *transfer student* persistence and dropout the main focus would consist of a feasibility analysis because the social relations would be largely concerned with the student studying at another university. With both the *professional development* and the *personal development* student the membership and reference groups, and one's perception of feasibility can be utilized in the analysis of their behavior. However, because these students are not initially intending to acquire the formal credentials of the university, and are taking only a few courses to meet their own specific objectives, the definition of their behavior in terms of dropout is problematic. These students may withdraw after taking only a part of one course yet still attain their learning objective (Wong, 1987; Hotchkis & Nelson, 1988). There can be no dropout, from the students' point of view, if they receive from the university what they expected. Only if these students felt a substantial discrepancy in what they had hoped to achieve, and what they actually did achieve would there be talk of dropout. Their own definitions of what they wanted to achieve at the outset and their definition of the learning situation during and after stopping are therefore of crucial importance in this analysis.

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[3] In those situations in distance education where student contact is stimulated, one would expect increased persistence.

Discussion

It is important to realize that, though distance education can be rewarding and even liberating, it can also be a slow, difficult experience. At Athabasca University, the numbers of those actually going on to complete a degree is small in comparison to the total number of registrants. Many students only wish to take a small number of courses. Perhaps, because they only need a few to enhance their position in their current membership groups. Even a few university courses may function as status enhancers and liberating processes for the individual in his/or her membership groups. The reference group approach provides a general framework that identifies and locates the individual in their multiplicity of group affiliations and gives us the concepts to relate the individual to these groups. It is a flexible framework and can be used as a mico-analytic tool in a variety of interpersonal and group relations as well as a macro-analytical tool in the analysis of class and status group differentials as those differentials relate to educational behavior. As well as being useful in distance education, the concepts discussed here might prove worthy in the study of student attrition elsewhere. Questions, deriving from these theoretical concepts, could lead to further investigation in the field of traditional, adult and distance education. Whether these ideas can lead to a better understanding of the social processes wherein our distance education students are enmeshed can only be determined by empirical research.

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WOMEN IN MUTUAL ENLIGHTENMENT: THE CASE OF VANCOUVER'S MIXED-GENDER CULTURAL AND SCIENTIFIC ASSOCIATIONS, 1894-1914

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ABSTRACT: Women, in Vancouver's mixed-gender associations of mutual enlightenment, enjoyed a status and power more equal to that of the male members than was usually the case at the turn of the last century. The nature of their position and contribution and reasons for this situation are explored.

RESUME: Les femmes, qui participaient aux clubs et sociétés de l'éducation mutuelle étaient aussi importantes et puissantes que les membres masculins, au contraire de leur situation d'habitude dans la société de Vancouver à la fin de siècle. On étudie la position et la contribution de ces femmes et on suggère des raisons pour la situation.

Women played a highly significant, even critical, role in the organization of mutual enlightenment in Vancouver. One long-time member of the city's premier cultural and scientific society, the Art, Historical and Scientific Association (founded 1894), credited women with the very survival of the association in its darkest days (Mellon, 1909). In fact, the success of these women in their 1894 "rescue" led to their assuming prominent and powerful positions within the Association, including the Vice-Presidency for several years since 1894, and the Presidency in 1903.

The case of the Art, Historical and Scientific Association (AHSA) was not an isolated event in Vancouver, however. Other mixed-gender mutual educational associations also promoted women into positions of responsible power. For three associations women not only assumed similar administrative powers, but more significantly, they gained equal status to the male members in educational opportunities. AHSA women were accorded a limited, mostly passive, role in educational affairs, attending with the men but not leading educational activities. The two other associations studied were the Arts and Crafts Association (1900-01) and the Naturalists' Field Club (1906-07).

The significance of women assuming such powerful positions within a mixed-gender civic association ought not to be underestimated. It is true that women have a strong history of participation and leadership in social reform, church, missionary, philanthropic and charitable, educational, and cultural organizations. Their participation, however, according to Bernard (1981), mostly reflected their position and role in the society -- separate from, and subordinate and submissive to, men. Their most prominent activities were in single-gender organizations. In mixed-gender associations women were uncomfortable and were less likely to participate directly. In many cases the "ladies auxiliary" was their only opportunity to participate in what ideologically and effectively were men's organizations.

To discover the significance and meaning of these developments, a collective biography (prosopography) of the studied associations' memberships was employed. With evidence gathered from association membership lists, relevant personal documents of members, census data, and newspaper and magazine articles of the period, the collective biography sheds light on Vancouver's ambient social structure and locates association membership within that structure. With these facts, inferences are made to provide reasons for the kind of participation undertaken by the women in these organizations. This method was employed to test the applicability of four nineteenth-century theoretical visions of middle-class femininity to explain the behaviour and apparent power of these women in Vancouver.

Ideals of Femininity

Women's self-conceptions, attitudes, and behaviour underwent dramatic transformations throughout nineteenth and early twentieth centuries. Something of these transformations can be glimpsed through four competing ideologies advanced to explain and to promote an ideal conception of femininity and womanhood (Gorham, 1982).

The earliest of these ideologies, developed by the 1870s, was the "vital energy theory" or the "theory of moral physiology." This theory held that women were "delicate" creatures -- passive, vulnerable, and dull-witted. They were dominated by their physiology, not their rational faculties. Their life roles were restricted primarily to the "caring for home and husband and [the] producing and rearing of children (Vertinsky, 1976, pp. 31-32). In fact, undue sexual and intellectual stimulation and activity (including education) were considered grave threats to the vital energy critical to their health and to the development of their reproductive organs. Female education, cautioned Dr. Edward Clarke, contributes to "monstrous brains and puny bodies; abnormally weak digestion; flowing thought and constipated bowels" (Quoted by Vertinsky, p. 34).

Next, some early women's rights activivists took these beliefs as the basis from which they began to assert the idea of women's biological and moral superiority ("cult of domesticity") (Bernard, 1981). They asserted that the ideal female role was still motherhood, and that her moral power lay in the home. However, these early "domestic feminists" also held that sexual restraint and physical education and exercise would add to their vital energy reserve, ensuring healthy bodies and babies (Lenskyj, 1982). By developing sound moral and hygienic habits and by taking control of the home and child rearing and education, these activists argued that women's role and power could be much improved.

By the 1890s, however, a third ideology, maternal feminism, was advocating the legitimate extension of women's maternal powers into society. Until then, society had been seen as a male preserve. Concern was mounting over the damaging effects of industry, commercial competition, and urban blight upon the family and on society as a whole. The family, these new feminists contended, was the foundation stone of society and women's distinct preserve. They began to organize in the areas of social, political, moral, and cultural reform, and ventured forth, therefore, to demand a responsible share of political power, including the vote. Like the reformers who preceded them, they did not, however, advocate women's equal sharing of men's economic world. They sought no change in the status quo of relations between men and women. Their power would continue to be their femininity (L'Esperence, 1982).

Art and culture, in particular, were seen by maternal feminists as within women's general sphere of competence. Blair (1980) comments:

> A strong bond existed between the spirituality attributed to the lady and her comfort in the spiritual realm of the arts. If ladies were supposed to be naturally otherworldly and intuitive in their care for others, it was logical that they were well-suited to explore the abstractedness of the arts. Furthermore, the compatability of the moral lady and the uplifting quality of the arts made their coexistence probable.... The arts, potentially, could uplift everyone, much as women were supposed to do. Women and the arts belonged together. (p. 27)

Finally, and in concert with the maternal feminism in its agitation for the vote, radical feminism portrayed women as deserving full and true equality with men. A much smaller group than the maternal feminists, radical feminists questioned and criticized the status quo -- the church, the family, and the capitalist system. They wanted status equal to men, not because they possessed "special virtues and qualities," but because "they were human beings like men" (L'Esperence, 1982, p. 29).

Opportunity, Equality, and the "New Woman"

The four competing ideals of femininity offer only partial explanations for the situation in Vancouver. At the turn of the century the city was still very young and isolated from all major centres in the East and California. Settlement developed only after the arrival of the Canadian Pacific Railroad in 1885. The bonds and traditions that maintained Eastern Canadian society were severely strained in this new frontier.

The three associations studied were organized to provide a semblance of cultural and scientific enlightenment in Vancouver. The membership for each was about one-third women. Their methods included public and private lectures and classes, musical and artistic entertainments, museum and gallery displays, hikes and scientific excursions, and reading rooms. The Art, Historical and Scientific Association's aim was the most broad of the three. According to one founder, Reverend Tucker, the Association aimed to uplift and inspire: "to cultivate a taste for the beauties and refinements of life; to raise the mind above the materialising struggle for existence; to surround our community with the works of taste and beauty" (Art, Historical and Scientific Association Minutes, 1 November 1894). The Arts and Crafts Association and Naturalists' Field Club, on the other hand, offered distinctly more practical experiences through the learning of the sensibilities and skills of the artist and craftsperson and the scientist. The Arts and Crafts Association was a local offshoot of William Morris's London-based arts and crafts movement. Both societies admitted, even encouraged, membership from both women and the working classes.

Of the four ideals, the activities of the women members of the Art, Historical and Scientific Association typified maternal feminism. The AHSA women participated as an expression of their larger interest in social reform. As "mothers" of the nation, these middle-class women feared "national degeneration" spawned by industrialization and urbanization. For Gertrude Mellon (1909), the Association acted as a "restraining hand ... [to prevent] a harvest of corruptions" (p. 1). Women's responsibility especially was to soften, refine, and civilize a rough and violent male world.

In contrast, the evidence suggests that Arts and Crafts Association and Naturalists' Field Club women did not conform well to any one of the four femininity ideals. Women in these associatons apparently were not involved any direct reform or political activities. These two associations, unlike the AHSA in 1894, did not join the maternal feminist Local Council of Women. Even the drive towards physical exercise, implicit to vital energy, was not met with a corresponding interest in a retiring home life. Quite to the contrary, the Field Club women showed much independence of spirit, especially afterwords when they developed reputations for climbing mountains and writing or illustrating books. Similarly so for those Arts and Crafts women who sought careers as professional artists. It would appear that much of these women's behaviour reflected that of a little recognized but adventurous group who sought change, not through agitation for political or social reform, but through personal achievement on an equal basis with their male counterparts. Silverman (1982), for example, notes that in many cases women engaged in creative work had to choose non-traditional lives to further their interests.

For many of these women, their organizational prominence and their relatively equal educational and organizational participation can be attributed to their social and political achievements as employed persons. Many of the women in both the Arts and Crafts Association and the Naturalists' Field Club were fully employed or appeared to be self-employed. Others were earning money by the sale of artistic or written work.

All five Field Club women were or can be considered employed. Two were teachers, two were stenographers, and the fifth, Julia Henshaw, was a locally prominent novelist, nature writer, and journalist. Teachers in particular, both male and female, in Vancouver and elsewhere, had used associations like the Field Club to further their reputations in the natural sciences and nature study (Berger, 1983).

Several Arts and Crafts women also can be identified as employed (roughly speaking). Four were artists, their artistic activities being substantially more than a hobby or pastime, their art often commissioned or sold on the open market. One member, Mrs. Ellis, developed a local reputation as an arts and crafts instructor and, in 1911, was running a business or studio, the "Arts and Crafts." Two other women were also employed, one as a stenographer, the other as a teacher. The remaining nine Arts and Crafts women appeared not to be employed.

For those women who considered themselves artists, an art education and further experience in the company of other accomplished artists must surely have been uppermost in their minds. As Callen (1979) found for English female artists and crafts workers: "In the search for suitable occupations for gentlewomen, art rapidly came to be recognised as one of the few areas in which women's participation could safely be encouraged," (p. 25) especially with teaching rapidly professionalizing. For American women crafters, Boris (1986) goes further: "By defining crafts long considered women's work as art, the arts and crafts created new business and professional opportunities for middle-class women. Women could become artists; their creativity could be recognized; they had gained an avenue for self-expression" (p. 121).

Aside from more economic motives, meaningful and self-expressive recreation was also probably important. This is especially so for those women in both organizations employed in clerical positions, and for those not employed at all. Such activities gave them access to knowledge and experiences formerly reserved for men. It provided them with opportunities to express themselves outside their homes and in strictly women's organizations, satisfying private, not philanthropic, needs. With quiet determination, they were challenging the accepted notion of women's separate sphere.

Finally, they probably were drawn to association memberhsip by the open and more democratic membership policies of the two crafts and natural history associations. Both associations espoused such egalitarian ideologies. The Arts and Crafts Association even advocated radical social change. Here, in quite respectable circumstances, they might "rub shoulders" with men and women of both higher and lower social station in Vancouver.

For women, membership in these associations meant real power within a mixed-gender organization. The women of the Art, Historical and Scientific Assocaition certainly were carrying out their maternal feminist agenda. They were doing so, however, within a context of earned respect from the male members for both their administrative and their intellectual abilities. The employed middle- and working-class women of the Arts and Crafts Association and the Naturalists' Field Club participated as well for reasons of economic and social equality and independence and for individual self-expression. Through their associational work they were developing reputations as creative artists and art teachers, and as mountain climbers and nature writers and illustrators.

Sadly, the impact of all three organizations on civic life was limited at best. The AHSA had difficulty attracting members and especially funding. The other two associations failed within two years of their inceptions. Those organizations that were long lived and which attracted large memberships were mostly single gender in their composition. New organizations, espousing similar ideas, however, did continue to form in the wake of their forbears and attracted many of the members of the failed associations. Many of these new organizations, including the B.C. Mountaineering Club (founded 1907) and the Alpine Club of Canada (founded 1909), and the amateur Studio Club (founded 1904) and the professional B.C. Society of Fine Arts (founded 1908), among others, have succeeded.

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LEARNING AS RELATING

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Learning is a change in the actual or potential relationship a person has with some aspect of the world. It may turn out that this formulation will not have the same influence on adult education as Einstein's E=MC2 had on physics. Nonetheless, I believe it may stimulate thinking about learning and education in ways that are quite different from those which have followed from defining learning as a change of behavior.

I wish I were able to tell you precisely how I came to this formulation, but I am not sure that I know. I will acquaint you with what seem to me to be the more significant events I had. First, upon reflecting on numerous interviews, consuming as much as 12 hours with a single person, the most salient feature of their responses to the question "What have been the most important things you have learned during your life?" was the relational quality of that which they described. That is, it was the forming of a new or different relationship with some aspect of the world, another person, some object or activity, or themselves. Indeed, it was my conclusion that much of what they learned in the way of specific information, such as that learned in an educational activity, gained its full significance for them when they were thus enabled to enter into new relationships to different aspects of the world. It was the activity of relating to this new aspect of the world that constituted that which they said was significant learning.

A second event which led me to experience the idea of learning as relating was my reading of various writers, particularly Bateson(1972), Kohanski(1982), Kegan(1982), Polanyi(1966), and Lewicki(1986). Bateson, in describing his actions as a teacher, introduced me to the thought "that what is really taking place is a discussion of the patterns of our relationship, all according to the rules of a scientific conference about whales."(p.372). (We may want to relfect on the validity of this observation as it applies to this meeting, substituting "learning" for "whales"). He also planted the idea in my mind that what we typically think of as "human characteristics" are not attributes that a person "has" as much as they are descriptions of the transactions between a person and the world. Examples of such attributes are; competitive, bold, and playful. For me, the idea that reality is " not being, but is what occurs between things in their mutual relationship of spontaneous experience." (Kohanski, 1982,p.24) has important implications for our understanding of learning. Kegan seems to make this same point when he asks "Where is the picture?" when one is looking at a "picture" on a sheet of paper. His answer in that it is in the space between the observer and that which is being observed. Thus, learning may not be as much something which a person acquires as it is the activity of relating to something. Learning would not exist within a person or be a person's. It would be something which went on between a person and the world. (My confidence in this seemingly bizarre idea has been bolstered by my understanding of the kinds of phenomena which quantum physics attempts to explain.) Finally, all of those named above, particularly Polanyi and Lewicki, have cntributed in one way or the other to the idea that learning takes place non-consciously as well as consciously. Thus it seems plausible to think that learning is more than that which goes on in the "mind" . Kohanski(1982), observes that a person is capable of relating to the world through the "potencies" of cognition, art, love, and faith. I believe that these potencies are the ways we can come to know the world. So it seems that a great deal of human "potential" is ignored if cognition only , which is typically the only potency considered to be involved in learning, is considered to be the mechanism for learning. A person relates to the world in all of the four ways Kohanski identifies. Indeed, to equate learning with cognition would greatly demean what is perhaps the most distinguishing characteristic of homo sapiens; that which makes us humans being.(I use this expression following Kegan's thought that a person is more of an activity than a thing, a process more than a product).

Learning has indeed been trivilized by the limited contexts in which it has been studied, in much the same way that love has been trivilaized when thought about only within the context of sex. One context for the study of learning has been that of animal behavior and then claimimg an understanding of human learning. Even when humans are the subjects of studies of learning, the prdocedures include having the subjects interact with material such as lists of word associations or learning a specific subject such as Thorndike did with his use of Esperanto. Further, studies of adult learning have used certain tests, such as the Weschler Adult Intelligence Scale, and then claim that the phenomenon being observed is that of human learning.

Learning to me is the process through which we become who we are. It is the process through which we are able to continue our existence both as individuals and as societies. I appreciate that this is not quite so tidy a formulation as those definitions which reduce learning to behavioral terms. I feel the definition I have proposed more nearly captures the essence of this vital function of learning.

I think we should seriously consider some alternative ways by which we attempt to gain an understanding of learning. I find the path suggested by Kegan(1982) to be an attractive one and one which I have tried to follow. He proposes that the practice of psychotherapy be based upon "the meaning and makeup of those instances of unselfconscious 'therapy' as these occur again and again in nature..."(p.255). For our purposes as educators, I would paraphrase this to read that the practice of education be based upon the meaning and makeup of those instances of unselfconscious learning as these occur again and again in nature.

In the preceding paragraphs I have attempted to communicate the central theme of my idea of learning and to give a brief but incomplete description of how this theme took root in me.In the remaining portion of this paper I will list my present views about learning and then discuss some ways those who intervene in the learning process of a person might act.

Some Tentative Formulations about Learning

1. Learning is a change in the actual or potential relationship with some aspect of the world.(P1) Since I believe that a person is the aggregate of relations with the world, learning may also be said to be a process through which we become who we are and will be. (P1a)

2. The function of learning is to resist the deformation of the self.(P2)

3. Adults learn because they can.(P3)

4.Most of the things a person learns are learned nonconsciously.(P4) It follows that most of the important things a person learns are learned in non-school settings.(P4a)

What Adult Educators Might Do If They Based Their Practice on These Ideas

I propose that all educators take an oath , similar to the one taken by medical doctors which says "First, do no harm." Were they to do so , it would become necessary for them to learn how a particular person learns, or, given P1, how a particular person forms relationships with the world. I consider the current practice of advocating the use of generalizations about adult "learners"(all adults are adult "learners") to be irresponsible. Compare educational practice with medical practice. In the former, several adults will be treated as a class, in both senses of that term. In the practice of medicine, you would probably leave quickly if you were instructed to go into a room with several other patients and be informed that this was the "sore throat" group. Continuing this scenario, the doctor would enter and prescribe a treatment for the "class". Were this to happen, the same results which are observed in education would occur; a portion of the patients would get well (in education students get "passed"), another portion would be advised to come back in two weeks if not feeling better (in education this is called remedial education), and the remaining portion would die (in education this is called "failure"). We value our physical well-being too highly to allow medicine to be practiced like education. How strange! For in my view, learning is as vital to survival, both as an individual and as a society, as is medicine.

Persons who purposively attempt to influence the natural learning process of another person would be less likely to do harm if they were to learn about that process from that person. Here are some approaches I might follow to accomplish this task. First, I would reveal to Marcia (which happens to be the name of the other person) the ways I believe I learn. This is not the same as categorizing my "learning style" using those categories that are to be found in the literature, one example being that of Kolb(1984). It is an accounting of the ways I relate to those aspects of the world that are important to me. Leichter (1973) uses the term "educative style to express the idea of learning by relating to the world in various ways. Examples of these ways, expressed as continua, are:

1. risk-taking .... cautious
2. serious .... playful
3. intense .... casual

Thus, I would tell her that I am more risk-taking, playful, and casual rather than their counterparts.

Revealing my ways of knowing to Marcia communicates a willingness to enter into the relationsbip without the imbalance of power that comes from my having knowledge about her which she does not have about me. Also, Marcia may feel a closer bond with me when such information is shared and,finally, she may be more disposed to reveal her own ways of relating to the world.

Second, I would then reveal the particular aspects of the world to which I relate. These include: clay (I am a potter), swimming (I swim competitively), the environment (I am an environmental activist and spend much time hiking and canoeing), and my religion. I would do this for reasons two and three given in activity one and, in addition, because by revealing those aspects of the world to which I relate to Marcia, she may then raise questions or provide information that would help me learn more about them.

Third, I would describe to her the ways that learning about S (the subject she wants to learn about) has affected my relationships with different aspects of my world and what new aspects of the world I have formed relationships with as a consequence of learning about S. Some of these relationships may have been completely unanticipated when I first learned about S.

Fourth, I would point out to Marcia that, as in my case and possibly those of others, that I did not forsee, nor could I have forseen the total impact on my relationships resulting from learning S. (To illustrate, when I learned to drive a car, I had no idea that I would be contributing to the pollution of the atmosphere).

Fifth, I would then feel confident that I could teach Marcia what she wanted to know and that learning this would enable her to enter into relationships through which her uniqueness could be expressed while at the same time being able to resist the deformation of her self.

Apparent in the foregoing discussion is the requirement for considerable preparation in forming a relationship with a person before an effort is made to intervene in their natural learning process. Such a requirement could not be met without a considerable increase in the resources provided by educational organizations and a radical change in how educators and others think about learning. Even if the ideas I have proposed here made sense and were corroborated by further study, I believe the ways of conducting education in our society are so deeply embedded in our economic and political system to preclude their adoption. My hope is that at least the debates about education might be guided by what I consider to be a more vital way of thinking about learning.

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Adult Education in the
Study Groups of the
United Farmers of Alberta

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Abstract

The purpose of this research is to investigate the study groups of the United Farmers of Alberta (UFA), an agrarian protest movement of the early twentieth century. The strength of the UFA came from the study groups which formed at the local level to educate members so they could deal effectively with the economic and political realities of the time. This is Adult Education in one of its more exciting phases. The paper discusses some of the historical background of the UFA and describes personal experiences of some of the participants.

Abstract

L'objet de cette recherche est à examiner les groupes d'étude des United Farmers of Alberta (Les Cultivateurs Unis de l'Alberta), un groupe d'action agrairien dans les premiers jours du vingtième siècle. Le pouvoir des United Farmers of Alberta est venu des groupes d'étude qui se sont formés au niveau locale pour instruire les membres pour qu 'ils pourraient traiter efficacement les réalités économiques et politiques de cette époque. Ca, c'est un aspect très émouvant de l'éducation pour les adultes. Cette étude discute, en partie, le fond historique du groupe d'action (UFA) et il décrit des épreuves personelles de quelques-uns d'entre les participants.

UFA Study Groups

Adult Educators who are involved in the educational aspect of the issues of the last decade of the 20th century--literacy, the environment, or women's concerns--will be pleased to discover that they have kindred spirits in the men and women who were part of the farmers' movements of the first decade of this century. The men and women of groups such as the United Farmers of Alberta (UFA) believed that they could improve their world through education. The study groups of these early farm organizations are examples of adult education in one of its most exciting phases.

The focus of this research is on the people who participated in the United Farmers of Alberta study groups in the early years of the 20th century. At this time, Alberta was attracting immigrants from Britain, eastern Canada, the United States, and Europe. The farmers who came to Alberta must have thought that they were at the end of the world. Climatic conditions were as unsettled then as they are now. Farmers planted their crops and depended on the elevator companies and the railroad companies to buy their grain and get it to the markets far away in eastern Canada and Europe. They were a long way from the grain exchange in Winnipeg and even further from the banks of London and New York and Montreal.

Alberta farmers knew that they worked hard and, weather permitting, harvested good crops. When they could not maintain an adequate and steady income from one year to the next, they decided that they would have to do something about it. In the tradition of the Populists in the United States and the Fabians and Socialists in Britain, they got together to study the economic and political conditions that affected them so profoundly.

Early Organizations

Several groups sprang up in Alberta. The first, in 1894, was the Canadian Society of Equity which was modelled on the American Society of Equity (Embree, 1956). American farmers had come to the Canadian prairies in the early years when homestead land ran out south of the border and as agricultural science improved and produced seed that could mature in the harsher northern climate. Many of these American farmers had been members of the farmers' study groups forming the nucleus of the Populist movement which swept the United States in the 1880's. When they encountered economic difficulty in the Canadian west, these American farmers organized themselves into chapters of the American Society of Equity, eventually renamed the Canadian Society of Equity.

But most of the farmers in Alberta had come from Britain and eastern Canada (Palmer & Palmer, 1985). These families had had experience in the Mechanics Institutes and the Co-operative Societies of Britain or in the farmers study groups of the Grange in Ontario. Settlers from Great Britain were largely members of the lower middle classes or the working classes which were becoming politicized and demanding change. When life became unbearable for these farmers, they organized themselves into groups to bring about changes. One group which formed near Lacombe in 1903 was called the Farmers' Association of Alberta (Embree, 1956). Another group, the Alberta Farmers'

Association, was formed in Strathcona, south of Edmonton, in 1905 (Priestly and Swindlehurst, 1967).

Organization of the UFA

These fledgling associations eventually joined forces and in 1909 they amalgamated with the Canadian Society of Equity to form the United Farmers of Alberta. The constitution of the UFA established three levels for the organization: the provincial executive, the annual convention, and the locals. The executive consisted of a president and up to four vice-presidents who met at least once a month at the headquarters in Calgary. Its purpose was to direct affairs between annual conventions, to keep locals informed, and to consult with them (UFA Constitution). The Annual Convention was held in Edmonton and Calgary and, in 1913, in Lethbridge. Each local could send ten delegates to the January convention where they took part in discussing and formulating resolutions as well as electing officers for the coming year. The local union formed the base of the organization. Even though the provincial executive wielded considerable power (MacIntosh, 1971), they recognized that the local was the most important part of the organization.

The people who belonged to the UFA local study groups were searching for answers to questions they had about the political and economic systems of the day. They also looked to each other for the knowledge they needed to farm successfully in a drier more northerly climate. The Agricultural Colleges had not yet been established, and when they were, they were intended to train the youth in successful agricultural practices. The farmers already on the land turned to each other for education.

The number of UFA locals increased from 122 in 1909 and 216 in 1910 to 1,000 in 1921 (UFA Official Minutes and Reports). These locals sprang up across the province when ordinary citizens realized that something had to be done about conditions in the farming community. Before the ordinary citizens came together to form a local to study ways to improve rural conditions, there had to be some extraordinary individuals among them. These extraordinary people provided the spark and the organizational skills to arrange meetings of at least five people--the minimum needed to establish a UFA local. Once the study group was established, it took dedicated individuals to plan the programs and do the organizing necessary to remain active.

Early UFA Study Groups

UFA locals did not spring up in a vacuum. Farmers heard about the organization through several sources. Information about farmers' organizations was published in contemporary agricultural newspapers. The Great West, the official newspaper of the Canadian Society of Equity (MacIntosh, 1971) was published from 1907 - January 20, 1909, when it was absorbed by the Grain Growers' Guide, the official organ of new United

Farmers of Alberta. These papers carried news of events in the farming communities and information on how to establish a local organization.

Farmers were also encouraged to set up local branches by organizers who toured the province with missionary enthusiasm. One of the documents on file at the Glenbow Museum, "Twenty-five Years in the Great North West," by Rice Sheppard, outlines some of the problems he encountered when he tried to organize locals for the Alberta Farmers' Association and then later, the UFA. According to Mr. Sheppard, an organizer for a farmers' group would mail some advertising bills or posters announcing an organizational meeting for the AFA or UFA to a postmaster in a specific district with instructions for the postmaster to get some farmer to post them around the district. The organizer would then make his way to the district in time for the advertized meeting. In the words of Mr. Rice Sheppard:

> I started out with a team and cutter with plenty of snow until the plains north of Beaver Lake was struck, then there was some hard going for very little snow had fallen and the sand trail made it very heavy going. I made the old village of Star on the Beaver Creek after dark. I had advertised a meeting at the school house. After putting away my team I went to the hotel for supper and inquired if they had heard anything of a farmers' meeting. They said, yes, there was to be a meeting at the school house about three quarters of a mile east. After supper I left for the school house . . . at last I came to a building all in darkness. It was the school, not a soul to be seen about. A light in the distance suggested a farm. The school was locked. I waited for awhile but no one came. I then started to walk for the light in the distance, it must have been about half a mile. I could find no trail so went straight for the light. Just before I reached the farm yard I fell headlong down through a snow drift into a small creek among some willows. The cracking of sticks as I fell through brought forth a couple of dogs from the farm. I thought before I could get out they would limb me. . . . I called them nice dogs and all the pretty names I could think of, all the time wishing I could kill them . . . at last . . . I reached the door and was lucky to find it was the boarding place of the teacher of the school . . . the school key was found. It was now about 8:30 p.m. but (I was told) I will not get anyone there till after nine, although the meeting was called for 8:00. . . . About 9:30 the farmers began to arrive and about 10:00 we had got a chairman elected and I proceeded to address them on the need of organization and cooperation among farmers. All were very attentive . . . I got them organized with a local about 12:30 and then left for my hotel.

Organizers like Rice Sheppard travelled extensively around the province because they believed in what they were doing. Once the group was organized, it was up to the members of the local to keep it active and relevant. The March, 1909 edition of the Grain Growers' Guide describes the founding of a local of the Canadian Society of Equity.

> But it (the organizers') talk did contain enough to put us on the road to discover that we could help ourselves, and that was the main point. The first thing we did after that was to get all the literature dealing with these matters and read it up. Then we got together and talked of what we had read, which, of course, all consumed considerable time. Then along came our convention which met at Calgary, and for three days matters of great interest to us were talked over and considered.

Another quotation from the Grain Growers' Guide (Feb. 7, 1912) also discusses the relationship between the organizer and the local members.

> There is really no need of an organizer; the whole thing is so simple . . . Besides, as an acorn will not grow unless it has life within, neither can a local association be maintained, no matter how many organizers come to start it, unless there is life, a living desire on the part of the men of the district to take part in this farmers' movement in an endeavor to secure better conditions for farmers.

Not all meetings focused on the serious subject of securing better conditions for farmers. The following comments were found in the minutes for the Sept. 23, 1909 meeting of the Bon Accord Local #2 of the United Farmers of Alberta. "Mr. President explained to some prospective members the purpose of the meeting. Discussion becomes general. Members begin to talk to one another instead of addressing the chair. All began to talk at once" (UFA Papers and Records).

These quotations illustrate the human side of the local UFA study group. In spite of some problems getting organized or staying on task, most locals provided a forum for discussion and education. Sometimes members of the locals arranged their own programs and speakers. In other cases, the provincial executive sent speakers around the province to address UFA meetings. A letter in the Agricultural Societies of Alberta file from Edward J. Fream, secretary of the United Farmers of Alberta, announced that a Mr. C. C. Castle would be available to address a series of meetings. Mr. Castle was a Warehouse Commissioner who was prepared to travel to ten locations around Alberta, including Medicine Hat, Lethbridge, Magrath, Carstairs, Red Deer, and Vermilion, between June 16 and June 26, 1909. He would explain the workings of the Manitoba Grain Act in detail and be prepared to discuss any question relating to the handling and shipping of grain. Speakers and educational programs such as this were in great demand. Another letter from Mr. Fream about Mr. Castle's speaking tour illustrates the enthusiasm of farmers for such meetings: "I have already heard from Macleod, and they are raising big objections that they were left out. I am writing, advising them that the reason for this was the fact that Mr. Castle wished to cover the entire province and only had ten days . . ." (Agricultural Societies of Alberta). Mr. Fream then wrote a report on Mr. Castle's speaking tour which was published in the Alberta Section for the Grain Growers' Guide (Aug. 7, 1909).

Conclusion

Just as many people in Adult Education today are on the forefront of the women's movement and the environmental movement, the people discussed in this paper were the pioneers in the organizations which developed into political movements such as the UFA, the Progressives, the CCF, and Social Credit. Those political movements began when men and women gathered in neighbours' kitchens to study and discuss ways to improve the conditions of their lives. The study groups were organized by people who truly believed that they could make a difference if they educated themselves and then used that knowledge to change the economic and political system.

The UFA Local Study Groups were part of a wider movement which spread across the United States in the late 1800's and which had a rebirth in Canada in the early 1900's. The agrarian protest movement transformed itself into a political movement. By 1921 the United Farmers of Ontario, the United Farmers of Manitoba, and the United Farmers of Alberta formed the governments in their respective provinces. The federal arm of this movement was the Progressive Party which sent 65 members to the Federal Parliament in Ottawa in 1921. As Adult Education Historians, we should be looking at the study groups which provided the grassroots energy for this development.

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THE CONSEQUENCES FOR LEARNING WHEN INTERVENTIONS ARE MADE IN POWER RELATIONSHIPS IN THE SCHOOLING CONTEXT

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RATIONALE

Darkenwald and Merriam (1982) suggest an overarching function of adult education is "to increase their competence, or negotiate transitions, in their social roles"; "their" were the participants in the experiment.

One group of participants was faculty, most of whom had been colleagues in an alternative college within a state-sponsored institution for ten to 20 years. One of the long-term faculty members decided that his role as teacher and those of his colleagues had not fully allowed "knowing" each other as constructed knowers (Belenky, et. al, 1986) past the weekly faculty meetings which seemed to focus on operational and administrative issues, or chance meetings in the corridors. He, with the tacit support of his colleagues, began to develop a quarter-long faculty development exercise to grow as a community (one of the more frequently heard terms at this institution).

The institution was at this time in a period of transition with a new dean and a possible physical change of operations in the near future. Coupled with these schooling matters was the individual condition of the faculty members who were for the most part dealing with their personal and professional midlife quests.

THE PLAN

Approximately 12 faculty and 88 students participated in a 10-week seminar entitled CANONS IN CONFLICT based on Gerald Graff's recent work promoting the analysis of conflict as a response to the debate regarding the position of the classics as the dominating paradigm.

On Mondays through Thursdays, the format was to be a large group forum from 9am to 10:30am, a break, and small group seminars from 10:45am to noon. On Fridays, the faculty presenter of the week was to discuss the content and process of the week (one hour), the faculty forum presenter for the next week was to give a preview of the following week (one hour), and participants (faculty in their group and students in their small groups) were to meet and evaluate the week and report back to the large group.

The forums were to be conducted by faculty on a rotating basis. Faculty presenters were to share their areas of interest with fellow faculty; students were to observe and note faculty learning styles (read: contrast/compare/ emulate/model). Prior to the quarter, twelve students volunteered to be trained in small group process skills and to work in teams of two as facilitators of the small group seminars. Small groups consisted of both students and faculty with the faculty rotating among groups.

THEORETICAL FRAMEWORK

Argyris and Schon's Model of human behavior within organizations (1974) was the perspective used to analyze the experiment. The basic variables of the model are espoused theories (what organizational members say) and theories-in-use (inferences from what organizational members do).

Theories-in-use are categorized as Model I (single-loop learning which generally consists of self-sealing behaviors and much private testing of theories resulting in decreased effectiveness) and Model II (double-loop learning which generally consists of behaviors which promote disconfirmation of existing theories and frequent public testing of theories resulting in increased long-term effectiveness).

Argyris and Schon assume that expoused theories and theories-in-use rarely match in organizational life and that life within Model I organizations is better transformed to life within Model II organizations.

DESIGN OF THE STUDY

The investigator hired as outside evaluator of the experiment used a reflexive design. This approach, according to Hammersley and Atkinson (1983) is most appropriately used "... when one is carrying out research in settings in which one has little power, and of which one has little previous knowledge"; the investigator's involvement in this context appeared to be a close fit.

To get at the meaning-making of the participants, standard qualitative research techniques - document analysis (public relations material before, during, and after the quarter; videotapes of the forums; written products of the experiment - short stories, collage papers, pre and post-responses about the ideal learning environment; newsletter excerpts, correspondence with participants, meeting notes); interviews (structured and unstructured; individual and group); and participant observation - were used.

WORKING CONCLUSIONS

The quiding questions for this study were "What happens when an attempt is made to eliminate, or at least reduce, the traditional power imbalances among teachers and students in the institutionalized context of schooling?" and "What are the consequences for what is learned, how it is learned, and attitudes toward continuing learning when traditional power relationships are altered?"

At the time the proceedings were produced, the investigator was emerged in data analysis and exploring the following:

- The most important learnings during the experiment were incidental learnings - spin-offs - to the expressed goals of the experiment;

- Many of the activities of the experiment were not consistent with the expressed goals;
- Whether participants adhered to the dynamic of "Familiarity breeds contempt" or "To better know a person is to love her/him" depended heavily on the individual participant's view of human nature and the context of his/her small group seminars.
- Frequent transitions from Model I behaviors to Model II behaviors were observed during the experiment.

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POPULAR MOVEMENTS AND ADULT EDUCATION: A THEORETICAL FRAMEWORK FOR RESEARCH

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ABSTRACT: This paper describes some theoretical perspectives useful for the study of adult education in contemporary popular movements.

INTRODUCTION

In the past few decades there has been a remarkable growth in the numbers and kinds of popular movements demanding the extension of economic and political participation. In the West, the formation and activities of these groups has had a significant impact in the policy-making process, and indeed, on how politics is practiced. At the same time, there is an increasing interest on the part of adult educators in these developments. In Canada, adult educators have been extending their historical role of supporting democratic citizenship, for example in the recent initiation by the Canadian Association for Adult Education of relationships with some popular movements, and through the increased college and university community education programming around popular movement issues. The nature of a proper relationship between adult education and popular movements has long been a topic of debate in the field. In these politically turbulent times however, this debate has renewed significance. Adult educators and group members themselves have an interest in responding to the learning needs that surface when popular movements pursue their aims.

These developments offer an opportunity for renewed research efforts to better understand the nature, grounds, potential, and limits of adult education's role in popular movements. One dimension of such a research agenda is the examination of the political nature, role, and significance of knowledge in the education efforts designed to meet these learning needs. The purpose of this paper is to describe and provide a rationale for a theoretical approach to such a study, and to show how this approach attempts to address some of the calls for a stronger theoretical foundation for the field's knowledge claims.

THEORETICAL FRAMEWORK: SOME COMPONENTS

The framework is composed of five parts: a critical sociology of adult education, the sociology of knowledge and the curriculum, contemporary theory of popular movements, of democratic citizenship, and of adult education program planning. It is set within the conceptual and policy context of Lifelong Education. The importance of this context and three of the components are outlined below.

Lifelong Education as a Conceptual and Policy Context

Lifelong Education was developed in the late 1960's and early 1970's as a master concept applicable on an international scale to guide the reform of education policies and the restructuring of the educational system. In this framework, three of its central principles are of particular applicability: 1) education does not terminate at the end of formal schooling but is a lifelong process, 2) education takes place not only in formal institutions of education but also in the context of the home, the community and its agencies and associations, and 3) the importance of efforts to overcome the barriers and to bridge the gap between educational provision in formal and non-formal settings in terms of knowledge content, teaching methods, resources, and learner autonomy. These principles are important as a context for the theoretical framework because they highlight the view that the adult education dimension, even when it takes place in non-formal settings, is part of the larger education system, and therefore can be considered as a legitimate subject of national education policy just as is schooling for children.

As adults, people fulfil a variety of roles - worker, parent, member of associations for example - and overlapping with these is the role of citizen. Much of the literature and theory development around citizenship in the fields of political science, sociology, community development, and education has asssumed a view of a rather passive involvement of citizens through traditional political processes. In this theoretical framework however, of particular interest is the expression of the active citizen role in the growing phenomenon of membership in a host of popular movement groups addressing such issues as nuclear disarmament, forest management practices, homelessness in affluent cities, and gender discrimination in employment. Making this non-conventional type of political participation by citizens the focal point helps move the citizenship education agenda beyond the emphasis on traditional public affairs programming, and learning about political institutions, parliamentary processes, and other typical "civics" curriculum topics.

Adult educators in both industrialized and developed countries have long held an interest in the promotion of democracy through learning for active citizenship. The concept and philosophy of Lifelong Education supports these activities. Inititatives by adult educators to assist popular movement groups meet their educational needs may represent a response to the inspiring rallying cry of Lifelong Education to extend and enhance learning outside formal institutions and in the places where adults meet the challenges of everyday life. However, it is vital that this role be made subject to a critical reflective examination of its assumptions and implications. To overlook the problematic dimensions in the relationship between adult education and popular movements is to ignore Gelpi's caution: Lifelong Education can be used for the purpose of both emancipation and manipulation.

Critical Sociology of Adult Education

Gelpi's concern is rooted in a critical perspective of the social role of adult education and in resistance-transformation theory in particular. This theory, developed out of attempts to deal with the limitations of reproduction theory in education, reflects an effort to link together the insights of reproduction theory concerning the influence of social structures, with a serious study of human agency. It recognizes that contradictions exist both within dominant ideologies and institutions, and within subordinate groups. It is in these contradictions that human agency, the capacity to reflect and to act to create a different cultural logic, persists. In this view, the role of education is to facillitate the learning by citizens in general, and members of subordinate groups in particular, first in the analysis of the structures of inequality and in the recovery of the potential for resistance of the hegemony of dominant culture. Second, its role is to encourage the development of the knowledge and skills for social transformation. The collective nature of resistance is emphasized by Aronowitz & Giroux (1985) when they point out, "The ultimate value of the notion of resistance must be measured . . . by the degree to which it contains the possibility of galvanizing collective political struggle . . . around issues of power and social determination." (p. 107). One arena in which such roles seem particularly appropriate is in the educational activities of popular movement groups. Another feature of resistance theory is the emphasis it places on the *inter-relationships* between home, school, voluntary associations and social clubs, and the workplace. Rather than viewing educational opportunities as arising in detached separate locations, it sees them as linked through the lived experience and participation of real people - students, members, workers - who move amongst locations carrying with them their beliefs, attitudes, and experience.

In addition, resistance theory addresses the problem of the social construction of needs. It provides an analysis of how the consumer mentality is promoted for the purpose of shaping a perception of needs that is consistent with what the market produces, and with the values of competition and individualism. Education for transformation not only analyzes these mechanisms, locating them as features of the dominant hegemony, but investigates a different view of needs consistent with a "shared goods" view of production and distribution of goods in society, and with values of social solidarity and ecological harmony (Aronowitz & Giroux, p. 103). A further feature of resistance theory is its aim to take into account not only aspects of *class* domination and submission, but also issues of gender, race, and age. The study of these forms of oppression and resistance provides a wider understanding of the vital alternative constructions of the social world offered by the poor, women, racial minorities, and other subordinate groups.

The perspectives on the role of education in society summarized in these key features of resistance theory can help in the investigation of the extent to which educational activity in popular movements may be an expression of resistance to education's traditional approaches to the knowledge system, and the degree to which their teaching and learning practices represent counter-hegemonic forms.

The Sociology of Knowledge and the Curriculum

Resistance theory brings to light for adult education the relevance of contested social interests. Perspectives from the sociology of knowledge further sharpen the focus by drawing our attention to the influence of these interests on how knowledge is defined, produced, legitimated, and distributed. Since the 1960's, the field of sociology of knowledge has moved beyond simplistic one-way linear explanations of the relationship between social structure and knowledge, and has focussed more on the resolution of some of the difficult issues which are of relevance in the relationship between knowledge and power. In popular movements these knowledge issues are of central concern. What knowledge do they think important in the furthering of their cause? How is it different from the knowledge their opponents use? What methods are used to make their information and analysis more widely known?

The inclusion of perspectives from the sociology of knowledge strengthens the study of adult education's role in popular movements in several ways: First, these perspectives emphasize the position that class, gender, age, and race knowledge-interests are not inherent in or determined by membership in a particular class or social group, but rather are the products of an on-going struggle over the structure of social relations within a particular political, historical, and economic context. Therefore, research is more likely to take into account the dynamic and situated nature of knowledge in popular movements. Second, by adopting the position that knowledge has to do with social interests, the curriculum in educational activities in popular movements is made problematic, rather than vulnerable to unexamined assumptions.

Popular Movements

Contemporary theory of popular movements includes a number of features which are useful to include in a theoretical framework for the study of adult education's relationship to these groups. Offe (1985) has organized the features into themes around actors, issues, values, and modes of action. I draw to a large extent in this component on his work.

First examined is the context in which these features interact. Many theorists make a strong case that a distinctly new and different kind of popular movement has arisen in contrast to those operating before the 1960's. Offe for example, lodges this distinction in terms of the potential through popular movements for structural change rather than in terms of their political deviance and potential for disturbing institutional processes (p. 844). He refers to three inter-related aspects of advanced capitalist industrial societies which explain the source of the new character of popular movements: the "broadening", "deepening", and increasing "irreversibility" of forms of domination and deprivation. "Broadening" refers to the negative effects of political and economic modes which impinge on more and more sectors of the population. These effects are spreading also in terms of the ways and sites in which these phenomena affect the physical, personal, and social experience of members of society. "Deepening" is the term used to denote the qualitative change in the methods and effects of domination and social control, and "irreversibility" refers to the loss of the self-corrective capacity of political and economic institutions in their role of controlling the rationality of production.

Theorists identify two major groups of actors which constitute new popular movements: the new middle class, and people at the periphery of the traditional labour market. The new middle class is composed of public sector workers and those employed in personal service occupations such as teachers, journalists, and health care workers. They are people with a high level of educational attainment, a relatively high degree of economic security, and who are not estranged from the established institutions, including politics, but are in fact experienced and often active in them. These actors have "cognitive access" to the specific nature and examples of irrationalities in the systems of advanced capitalist societies, due to their level and recency of education, and in some cases to their daily experiences in their jobs.

The peripheral groups are made up of those people who are not given definition or identity in society by virtue of their position in the labour market; for example, unemployed persons, students, homemakers, and retired people. They frequently find themselves in authoritarian or restrictive situations which shape their present conditions and life chances, but on the other hand, often have flexible schedules which allow time for political activity. There is some argument that new middle class and peripheral groups will continue to grow and may form alliances.

Within this context, contemporary theory addresses the issues at stake. At one level, popular movements are concerned with the issue of identity in society. Cohen (1985) argues that as collective actors, they strive to create a group identity, recognizing that "the creation of identity involves social contestation around the reinterpretation of norms, the creation of new meanings, and a challenge to the social construction of the very boundaries between public, private, and political domains of action" (p. 674). The women's movement is a good example of this feature. At another level, the dominant issues are concerns around the physical environment, around ethnic, cultural, sexual, and other aspects of identity, around human rights, peace, and conditions and forms of work. Popular movements are interested in decentralized forms of social organization and the selective use of technology and therefore do not advocate a return to idyllic forms as a protest against modernization per se.

In the domain of values in popular movements, it is the perception of conflicts between values in modern society that is of concern, rather than any claim that espoused values are new: the dignity and autonomy of the individual, the integrity of the physical conditions of life, equality and participation, and peaceful and solidary forms of social organization, have been in place as values for several centuries. The concern is that the disintegration or partial incompatibility within the collection of modern values leads to an unavaidable de-emphasis on these values, and a higher priority placed on the satisfaction of others. In this way, the values supported by popular movements may represent a "selective radicalization of 'modern' values. (Offe 1985: 853).

The literature describes two modes of action of popular movements. Internal action in the group is characterized by an informal non-hierarchical organization which often does not differentiate clearly at all times between the members of the community and the community at large. This means that decisions are often made on an ad hoc basis, and similar tasks are shared by leaders, rank and file members, and short-term volunteers. External modes of action usually centre around the mobilization of large numbers of people in order to capture the attention of the public and of formal political decision-makers. Such protests are usually single-issue protests which enable at least a temporary coalition of groups with similar concerns which are often articulated mostly in negative key words such as "stop", "never", "freeze", and "ban". In the external mode of action, demands are often non-negotiable. Having no position of power or control of significant resources, movements have nothing to offer in bargaining over their demands, and because of their informal organization, they cannot guarantee members' compliance with any negotiated agreement. Negotiation of demands is not possible also because popular movements view their positions as so important and universally relevant that compromise of any sort undermines their integrity. These factors added together limit the types of action in which popular movements can engage. Non-institutional forms of action, such as demonstrations are preferred because of the perception of the limitations of traditional political participation.

At the same time, however, the modes of action acknowledge the legitimate role of central institutions such as legislative bodies and the judicial system in conflict mediation and representing members of society who are not organized. Popular movements' modes of action therefore do not seek to challenge the existence of these institutions or to gain state power; instead, the target of action is limited to "the defense and extension of spaces for social autonomy" (Cohen, 1985: 669). In addition, action includes the building up of democratic forms within their own associations and within civil society in general. One final dimension of the modes of action of popular movements is the effort to forge alliances under certain conditions with other political forces such as the traditional left and in some cases with elements of the right. In any case, theoretical perspectives regarding these features, context, and sources of contemporary popular movements influence the investigation of adult education's relationship to them.

CONCLUSION AND IMPLICATIONS

The combination of theoretical perspectives in this framework partially responds to the need in adult education research to develop greater strength in several areas: 1) Following on Gelpi (1979) and Griffin (1983), the focus on the content/knowledge dimension in terms of power and culture offers a counter-balance to the tendency in research to emphasize techniques and strategies of access and provision. 2) This dimension is addressed in the context of the relationship between non-formal and formal sectors of adult education - a context growing in significance and in need of further study according to Gelpi (1985) and Spear & Mocker 4 (1989), amongst others. 3) The framework offers one approach in the development of more rigorous theoretical foundations for research in the field suggested by Rubenson (1982). 4) It maintains a consistent and central interest in the group members' capacity to be agents in their particular settings, avoiding orientations which "hide the existence of knowers, agencies, and perspectives" (Messer-Davidow, 1985: 13). 5) The approach makes a step toward a more coherent integration of social theory with bodies of knowledge within adult education.

The advantages of this framework will be determined in part by its forthcoming application in the study of specific examples of adult education activity in popular movements. It may produce findings of use in planning and implementation of programs, in policy-making at the institutional and governmental levels, and in future research, and clarify the possibilities and limits of our relationship with popular movements.

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A MODEL OF COACHING/MENTORING AT THE WORKPLACE

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INTRODUCTION

We are now in the era of what some call the "information explosion". Changes, with increasing frequency and impact, are mirrored by increasing competition for resources, skilled workers, and innovative ideas.

In order to maintain their lead, or simply to survive, companies will have to become more depended on their own employees, and in turn invest more energy to help employees cope with the changes.

One of the major keys to success will have to be the education of the work force. There is no better place for it to begin than at the workplace, and there is no one better to perform it than the supervisor, providing ... that he or she is assisted to become an adult educator.

This article discusses a model of coaching/mentoring at the workplace, and reviews the finding of a study which was based on that model.

The study is one of few to be conducted in a public service environment, and raises a number of issues relating to adult education at the workplace.

BACKGROUND

Three key terms are often used when discussing that unique relationship, whereby an individual employee is "educated" by a more senior or experienced employee, within the work environment. These terms are: coaching, mentoring, and sponsoring.

Each of these three terms reflects a range of human interactions which have been studied extensively. Studies in Organizational Behaviour, Psychology, Sociology, Education, and Physical Education identify a number of key factors and activities which take place in coaching, mentoring, or sponsoring relationships.

The three types of relationships are not, however, clearly separable. Their definitions in the literature are sometimes referred to interchangeably, and their respective activities often overlap. This often leads to confusion particularly when one wishes to focus on the overall educational interaction at the work place, or when one wishes an overview of the work relation and its outcomes.

The model below was developed to provide an overview (from the employee's perspective) of the supervisor-employee relationship, and to establish a framework for appropriate adult educational programs at the work place.

The model blends the activities of coaching, mentoring and sponsoring into a format which assists in understanding employee development through adult education efforts at the workplace.

For the sake of clarity, the term "coaching" is being used to connote the combined activities of coaching, mentoring and sponsoring. It is, in turn, defined by the set of activities which are listed in the model below.

A MODEL OF COACHING/MENTORING AT THE WORKPLACE.

This model identifies a number of activities which typify coaching/mentoring relationships. These activities are listed along a spectrum so that at the one end (the top of the model) the activities are typically of greater benefit to the organization, while at the other end (the bottom) they are typically of greater benefit to the employee. Each activity may potentially benefit both the organization and the employee, with the key difference being the degree of the benefit to each.

According to this model, when one or more of these activities takes place within the supervisor-employee relationship, AND when the supervisor, coach or mentor is perceived by the employee to have all four personality traits (listed in the middle), there will likely be a positive change in one or more of the outcomes listed on the right hand side of the model.

It is important to view these coaching activities as a spectrum, because they are neither static, nor independent from many of the other activities. It is their relationship, in the context of the relationship with the supervisor ("coach"), which helps define the potential for growth of the employee in the organization.

That "potential for growth", can be easily translated into "adult education" terms when one recalls the strength of role models and social learning in education, the principles of lifelong learning, and the makeup of the adult learner.

This model, of coaching/mentoring at the workplace, was the basis of a study which was conducted in a Department of the Alberta government.

THE STUDY DEFINED

The purpose of the study was to determine the degree to which respondents perceived themselves as being involved in a coaching/ mentoring relationship. They were expected to identify the types of coaching activities with which they were involved, the coaching activities which they desired, and their perception of their supervisor's ability as coach or mentor.

For the sake of the study, a "coach" was defined as "a manager/ supervisor who helps employees grow and improve their job competence on a day-to-day basis". A mentor was defined as "a trusted counselor who guides the personal and career development of select individuals -- the protegees".

A MODEL OF COACHING/MENTORING AT THE WORKPLACE

Meets primarily the needs of the organization.

When any of these activities take place . . .	When the mentor is viewed as . . .	the result is . . .
- Clarification of goals/ expectations - Guidance toward goal achievement - Appropriate informal training - Appropriate formal training - Performance feedback - Re-orientation (where applicable) - Socialization to the organization - Advice on opportunities - Availability of broader experiences - Availability of manager as a sounding board - Being credited for good performance - Being exposed to influential people beyond one's immediate work group - Provision of career planning counselling - Referral of protege to others - Active and visible support of protege	Caring Supportive Trustworthy Role model	Role clarity Goal clarity Process clarity Higher Productivity Commitment Motivation Self Confidence Self Growth

(Meets primarily the needs of the individual)

A questionnaire provided the key source of data gathering, though select phone interviews were necessary to receive clarification to some responses. Most of the questionnaire was based on 1-5 Likert scale questions with "1" being "strongly disagree" and "5" being "strongly agree". A few questions required written response.

Questionnaires were sent to 350 of the Department's 1302 employees. This group represented all management employees (80 men and 29 women), a representative sample of employees in the professional work categories (44 men and 56 women), and an equal number (70) of male and female employees in the support staff work category. Respondents in the latter two groups were selected randomly.

The study was approved by the Department's Deputy Minister, but was conducted independently and confidentially. Employees were encouraged but not forced to respond to the questionnaire

Two hundred and six questionnaires were returned indicating a response rate of 59%. Furthermore, responses were received from all three work categories, and both genders.

THE STUDY'S RESULTS

Results were analyzed to identify differences among men and women, among members of the different job categories (i.e. support staff, professional and management), and among the different employee-supervisor groups (i.e. same gender versus cross gender teams, male versus female supervisors).

The findings generally indicate no statistically significant differences among any of these groups!

Respondents identified their current supervisor as being involved, at least at a moderate level, in all key activities such as: orientation, goal setting, feedback, and career development. However, responses also indicated a general desire for greater involvement by the supervisor in those same activities.

Respondents were most concerned with "career development opportunities". However, they also indicated their desire to learn to do their job better, and have the opportunity to perform it without interference.

Supervisors who were perceived to be "effective" were those who were seen as "supportive", "caring", and able to serve as "role models". These supervisors were also perceived to be good communicators who kept their employees informed through job orientation, goal setting, feedback and advice (when requested).

SIGNIFICANCE OF THE STUDY/MODEL TO ADULT EDUCATION

Results of this study reflect an interesting dilemma for adult educators. It appears, at least in one Department, that staff members are craving for guidance.

The workplace, which consumes much of their waking hours, is where employees could do a great deal of "learning". As indicated in the model, supervisors could have a great deal of input into the development of their employees. The study confirmed this, and points to the expectation of employees (at all levels) that their supervisors SHOULD be involved.

Whether they wish to know how to perform their job duties, better understand what is expected of them, comprehend how they fit into the "whole" (organization), or overcome the obstacles to "get ahead", employees are relying on the supervisor because he or she are the closest "coach" to them. Effective adult education hinges on that supervisor being aware of, willing to perform, and competent in his or her role as "coach".

The model helps to focus attention on the activities which the supervisor may need to develop. Furthermore, it reaffirms the need to continue the development of adult education strategies and techniques to meet the needs of the work place where, not surprisingly, most of the adult learners are.

FUTURE RESEARCH

Based on the perception of employees, the study aimed at identifying the coaching activities which were taking place, and the ability of the supervisor to perform them. There is a need to complete the circle and identify the consequences, if any, from an effective coaching relationship.

There is also a need to measure the differences in outcome between formal education of employees by their employer, and in formal on-the-job coaching/mentoring programs.

With the pace of change in all aspects of our lives quickly increasing, adult education at the workplace has become one of the keys to success of both organizations and their employees.

Supervisors who are, and will continue to be, a critical link in that educational process, must be given the tools to help them become educators - adult educators.

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L'ADULTE AU MUSÉE ET LA RÉTENTION DES APPRENTISSAGES

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La rétention des apprentissages du visiteur en situation muséale est étudiée sous l'angle des théories contemporaines de la mémoire. Les résultats de cette recherche nous amènent à constater une incapacité notoire à rendre compte des apprentissages réalisés due à deux facteurs interreliés: des problèmes de mémoire comme tels, et l'attitude du visiteur qui n'agit pas de façon à retenir et à pouvoir rappeler facilement l'information acquise au musée.

We studied retention of what has been learned during a museum visit in the context of the actual memory theories. The results obtained emphasize two series of related factors responsible for memory failing: pure memory failures and the attitude of the visitor-learner who does not behave in a way that facilitates retention and retrieval of the information gathered in the museum.

Le musée est identifié comme lieu privilégié pour favoriser un grand nombre d'apprentissages. Il dégage une ambiance paisible, d'objets qui stimulent la réflexion, l'appréciation esthétique, ou encore, il provoque un jugement critique, même si certains visiteurs de musée n'ont pas d'attente précise.

Afin d'étudier le phénomène d'apprentissage en milieu muséal, nous avons procédé à une recherche empirique dans un musée et à une étude des théories sur la mémoire, et de leur application à la situation muséale. Nous avons demandé à 45 adultes de la région de Montréal, âgés de 25 à 65 ans, de visiter un musée de sciences naturelles, qui présentait alors une exposition de mollusques comprenant des bivalves et des gastéropodes.

Cette exposition était caractérisée par la simplicité de la présentation des coquillages. Chacune des vitrines ne contenait que cinq coquillages disposés sur un fond de tissu bleu uni, identifiés par une étiquette avec le nom commun, le nom scientifique, la famille d'appartenance et l'aire de distribution géographique de chacun.

Nous avons enregistré sur magnétophone les verbalisations spontanées de ces sujets. La visite terminée, nous avons mené avec chacun une entrevue d'abord ouverte sur l'expérience vécue, puis ensuite centrée autour de questions portant sur divers aspects du fonctionnement psychologique. L'une de ces questions visait les apprentissages réalisés pendant la visite.

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LES THÉORIES DE LA MÉMOIRE

Pour étudier le phénomène de la rétention des apprentissages du visiteur de musée, nous avons fait une revue des théories classiques sur la mémoire. Nous avons dégagé trois étapes du processus mnémonique, qui sont appropriées à la situation muséale.

Selon Ebbinghaus, cité par Zechmeister, (1982), la mémoire est tributaire de la répétition et de la création d'images mentales ou d'associations. À partir de la théorie de Williams James, Broadbent, (1958) cité par Zechmeister, (1982) identifie deux types de mémoire, la mémoire à court terme ou primaire et la mémoire à long terme ou secondaire. Loftus, (1980) et Norman, (1982), modifient légèrement la théorie précédente afin d'y inclure la mémoire sensorielle.

LES ÉTAPES DU FONCTIONNEMENT DE LA MÉMOIRE

La mémoire sensorielle est visuelle, auditive, tactile. Elle laisse de légères traces des perceptions iconiques. Si ces dernières n'ont pas de signification mentale, l'information ne passe pas dans la mémoire. Elle disparaît (Norman, 1982, Sperling, 1960, cités dans Zechmeister, 1982). Au musée, les traces de perception disparaîtront si l'objet n'a pas suscité l'intérêt puis l'attention du visiteur. Par contre, si ces phénomènes ont soutenu la mémoire sensorielle, l'information sera transmise dans la mémoire primaire ou mémoire de travail.

Dans ce second registre de la mémoire, la rétention nécessite, en plus de l'attention, une conscience de courte durée et le temps nécessaire à des activités d'identification, d'orientation et de classification pour que l'information passe à la mémoire secondaire. Sinon, cette information disparaît. Au musée, la rétention de l'information peut être compromise par les situations suivantes:

- une attention insuffisante;
- une trop grande abondance d'information;
- une connaissance ou un souvenir inexistant;
- une information non codée;
- une répétition insuffisante ou absente.

La dernière phase du fonctionnement de la mémoire permet le rappel. En d'autres mots, elle permet de retrouver l'information lorsque celle-ci a été codée adéquatement. Au musée, même si l'information a suscité un certain intérêt chez le visiteur, un codage inadéquat peut survenir. Il résulte:

- d'un trop grand nombre d'objets présentés simultanément;
- d'interférences produites par certains objets;
- d'une accumulation continue de nouvelles observations ou de nouveaux acquis.

Dans ces cas, le visiteur n'accorde pas un traitement adéquat à l'objet, c'est-à-dire l'attention consciente nécessaire pour le bien saisir, pour le rattacher à ce qu'il sait déjà et pour le classer dans une catégorie pertinente.

Par contre, le visiteur peut sélectionner quelques objets qui l'intéressent, et laisser les autres de côté. Donc, seul ces objets ont une chance d'être retenus. En conséquence, le visiteur se rappellera ces objets privilégiés parce qu'ils auront subi un traitement mnémonique adéquat.

Étant donné ce qui précède, nous nous sommes demandé ce que le visiteur a retenu des objets privilégiés qu'il a traités adéquatement lors d'une visite effectuée dans un musée de sciences naturelles?

PRÉSENTATION ET INTERPRÉTATION DES RÉSULTATS

Pour répondre à cette question, nous avons comparé les apprentissages identifiés par nous durant la visite avec le compte-rendu que nous en a fait le visiteur, immédiatement après la visite, au cours de l'entrevue que nous avons eu avec lui. Les résultats qui ressortent de cette comparaison se lisent ainsi:

> Seulement 17,8% des visiteurs confirment durant l'entrevue les apprentissages réalisés durant leur visite (voir tableau ci-joint). Les autres, plus de 80%, ont un témoignage en porte-à-faux par rapport à leur comportement.
>
> 35,5% reconnaissent avoir appris quelque chose, mais ce qu'ils identifient est différent de ce qu'ils ont acquis. Par exemple, durant sa visite, une des personnes identifie des coquillages qu'elle n'a jamais vus. Par contre, dans l'entretien, elle parle de la classification des coquillages et dit que ce qu'elle a appris, c'est "qu'il pouvait y avoir autant de classifications". Un autre visiteur, qui n'a jamais vu de spondyles, s'étonne que certains coquillages aient des "espèces de piquants". Pendant l'entretien, il n'est pas question de cette particularité, "mais du fait qu'il y a toujours des formes et des couleurs qu'on ne connaît pas".
>
> 22,2% disent avoir appris quelque chose, mais n'arrivent pas à identifier ce qu'ils ont acquis, telle cette personne qui, durant sa visite, dit qu'elle n'a jamais vu le type de coquillages appelé "Couteau de l'Atlantique" et qui, dans l'entretien, répond au chercheur qui l'interroge: "Oui j'ai appris des choses. Hum... qu'est-ce que tu veux que je te dise?". Ou cette autre qui, en regardant des moules bleues, note qu'elle n'en a jamais vu, mais qui, dans l'entretien, se limite à dire: "Ben j'trouve ça ben l'fun. J'veux dire j'ai vu des choses que j'avais jamais vues".
>
> Certains, 4,4%, sont même confus, affirmant et niant du même temps avoir appris quelque chose. Par exemple, durant sa visite, une personne dit en lisant une étiquette: "térèbre maculé, je connais aucun nom là-dedans". Dans l'entretien, non seulement elle est muette sur cet apprentissage, mais elle affirme en même temps qu'elle n'a rien appris et qu'elle a appris "Pas ben ben (j'ai appris), parce que... je... ça dit pas, ça dit pas grand chose en plus, tu sais, rien de la vie de ces e... de ces coquillages-là [...] Moi, c'est la première fois que je voyais ça".
>
> D'autres, 6,7%, vont plus loin et nient les apprentissages faits et même avoir appris quoi que ce soit. Par exemple, durant sa visite, quelqu'un dit:

"Ça [...] j'ai jamais vu ça au Québec" et dans l'entretien, il affirme qu'il a plutôt manipulé des souvenirs qu'appris quelque chose en visitant l'exposition. Une autre, qui a fait une constatation semblable durant sa visite, répond au chercheur qui lui demande si elle a appris quelque chose: "Hum... à date non... non" et quelques instants plus tard, elle réaffirme: "Non... franchement non".

Enfin, 6,7% des visiteurs éludent tout simplement la question sur l'apprentissage. L'un d'eux, par exemple, dit: "Bon j'vas t'dire qu'avec les questions que tu m'as posées (rires), j'pense que j'viens d'faire le lien pourquoi j'aime tant les coquillages là t'sais, mais e...". Un autre dira: "Je suis pris au dépourvu... Je ne me suis jamais posé la question s'il y avait des types d'objets qui m'attiraient".

SIGNIFICATION DES RÉSULTATS

En somme, 80% des visiteurs de notre étude ne parviennent pas à identifier leurs apprentissages correctement lorsqu'on les interroge sur leurs acquis. De ce nombre, 25% ne semblent en avoir qu'une idée confuse, et 15% vont jusqu'à nier ceux qu'ils ont fait.

Interrogé à sa sortie du musée ou d'une exposition, le visiteur a de la difficulté à identifier ses apprentissages, probablement pour plusieurs raisons. Dans ce travail, nous en avons identifié deux: des processus mnémoniques qui sont probablement déficients, mais également, une incapacité de rendre compte des apprentissages réalisés.

Des passages tirés des entretiens menés à l'issue de la visite nous amènent à penser que les difficultés du visiteur à identifier leurs acquis pourraient s'expliquer par l'intervention de l'un ou l'autre des quatre phénomènes suivants:

1) Quand le chercheur prononce le terme apprentissage, ou bien le visiteur ne sait pas exactement ce que signifie ce terme, ou bien il lui attribue un sens différent que celui que lui donne le chercheur. Par exemple, le visiteur qui répond ainsi à la question du chercheur sur les apprentissages réalisés: "Pas vraiment [rien appris]. Non, c'est ça: des noms et puis des objets". Et cet autre qui répond: "Non... t'sais pas appris quelque chose là que je peux réutiliser".

2) Le visiteur ne considère pas ce qu'il a acquis comme suffisamment important pour utiliser le terme apprentissage pour en parler. Par exemple: "Je peux avoir appris des choses aussi bébêtes que j'aimais la couleur".

3) Le visiteur n'étant pas venu au musée pour apprendre, "pour chercher quelque chose", comme dit l'un d'eux, il a du mal à répondre à une question sur un aspect de son expérience qui est secondaire par rapport à ses intentions et à son comportement.

4) Pendant sa visite, la personne a accumulé des sensations, des données. Elle a l'impression globale d'avoir appris, mais il lui est difficile d'identifier des acquisitions précises. C'est ce qu'explique le visiteur

suivant quand il dit: "Tu apprends toujours. Bon, pas appris en connaissances, mais vu".

D'après nos observations, chacun de ces phénomènes pourrait jouer isolément ou concurremment pour créer les difficultés d'identification ou d'expression des apprentissages dont il a été question plus haut.

Ces résultats nous amènent à croire que si on ajoute à ce qui précède l'oubli de ce qui aura été retenu, à cause de l'accumulation continue de nouvelles observations et de nouveaux acquis, on se rend compte que le musée est une situation qui ne favorise pas la rétention de ce qui y est vu. En conséquence, les objets dont se rappelera le visiteur seront des objets privilégiés qui non seulement auront subi un traitement mnémonique adéquat, mais qui auront de plus provoqué en lui un intérêt certain.

Nous croyons que le visiteur de musée est conscient de cette situation et, plutôt que de faire les efforts nécessaires pour se remémorer tout ce qu'il voit, il s'adonne à un autre type de fonctionnement. Par exemple, il poursuit une activité imaginaire qui l'emporte parfois très loin des objets qu'il observe (Chamberland, 1989), ou une activité rationnelle qui le fait théoriser longuement sur un ou quelques objets, ou encore, il se livre à une observation qui provoque en lui une expérience esthétique intense.

Cette conclusion nous amène à penser que l'apprentissage n'est pas un bon indicateur des bénéfices qu'un visiteur peut retenir de son passage au musée et nous ne pouvons que nous interroger sur le passage suivant de l'International Laboratory for Visitors Studies: "Les exhibits offerts à la population devraient susciter le plus grand nombre possible d'apprentissage et ces apprentissages devraient être identifiables ou amener des changements perceptibles chez le visiteur". (Dufresne-Tassé, 1988)

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RÉPONSE DES VISITEURS À LA QUESTION:
"QU'AVEZ-VOUS APPRIS PENDANT LA VISITE?"

Pourcentage	**Nombre**	**Réponse**
17.8%	8	Confirme les apprentissages réalisés durant la visite
35.5%	16	Reconnaît avoir appris quelque chose mais ce qu'il identifie est différent de ce qui a été acquis
22.2%	10	Dit avoir appris quelque chose mais n'arrive pas à identifier ce qui a été acquis
4.4%	2	Affirme en même temps qu'il a appris et qu'il n'a pas appris
6.7%	3	Dénie les apprentissages qu'il a faits
6.7%	3	Nie avoir appris quelque chose
6.7%	3	Élude la question

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THE EFFECTS OF COGNITIVE STYLE AND TYPE OF CLASSROOM ENVIRONMENT ON ACADEMIC ACHIEVEMENT

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ABSTRACT

The purpose of this study is to investigate the effects of cognitive style and type of classroom environment on academic achievement. The theoretical rationale is based on field-dependence-independence cognitive style research (Witkin, Goodenough & Oltman, 1979). The characteristics of individuals who are field-dependent-independent are discussed. The type of classroom is defined in terms of the traditional classroom and the distance education classroom. The research methodology is described under subjects, measuring instruments, and data collection. This study may assist program developers with the curriculum development of courses in audio teleconferencing.

RESUME

Le but de cette étude est d'examiner les effets du style cognitif et de l'organisation de la classe sur la performance scolaire. La rationale est basée sur la théorie de Witkin, Goodenough & Oltman (1979) sur le style cognitif. Les caractéristiques des individus dépendents-indépendants du champ seront discutées. L'organisation de la classe sera définie en termes de la classe traditionnelle et de la classe de téléenseignement. La méthodologie comprend la description des sujets, des instruments de mesure et la procédure de cueillette de données. Cette étude pourrait être utile aux personnes responsables du curriculum lors de l'élaboration des programmes en téléenseignement.

INTRODUCTION

Field-dependence-independence is a cognitive style that has been extensively researched since 1962 (Witkin & Goodenough, 1981). Witkin (1950) and his colleagues were interested in the concept of individual differences in psychological development and observed that people differ in the way they orient themselves in space. In the investigation of individual differences in spatial orientation the researchers found that the way a person orients himself / herself in space may be "a more general preferred mode of perceiving". The concept of field-dependence-independence is defined by Witkin as an expression of the extent of differentiation of an individual's psychological structure.

CHARACTERISTICS OF PSYCHOLOGICAL DIFFERENTIATION

Greater or less differentiation appears to be characterized in an individual's functioning in diverse domains. Field-independent or greater differentiated individuals display the characteristics of an articulated field approach in cognitive functioning. Those individuals who experience in a field-independent or "analytical field approach" in problem solving appear to function by quickly analyzing and restructuring the problem material. When their field is course content they apprehend parts of the content as discrete from the background in which it is presented. They have the ability to impose structure on educational material when the material is presented with little inherent structure, and in this way apprehend the field as organized.

Individuals who display the characteristic of field-independence have the ability to function with a sense of separate identity. This characteristic is displayed in the recognition by these individuals of attributes, needs, and values as distinct from those of others. Persons with a more differentiated or field-independent personality display an autonomous, articulated body concept and their body is perceived as having definite limits or boundaries and parts within. These parts are perceived as discrete yet interrelated and formed into a definite structure.

In contrast those individuals who are field-dependent perceive their bodies as "fused" with their environment. They appear to function in the mode of a "global field approach". In the area of problem solution within course content these individuals appear to examine the problem in a holistic sense. Field-dependent individuals may display more limited abilities than field-independent individuals to impose organization on the problem material. Without the assistance of the teacher the field-dependent individual passively accepts the organization of the field of content, and has a tendency to leave "as is" the stimulus material that is unorganized.

Another characteristic of individuals who are defined as field-dependent is the ability to foster the development of interpersonal competencies. This appears to be in contrast to those individuals who have the cognitive style of field-independence (Witkin & Goodenough, 1981). Field-dependent individuals appear to give selective attention to social cues. These individuals display social behavior that favors situations which bring them into contact with others. They appear to seek physical closeness to people in their social interactions and they are more open in their feelings (Witkin & Goodenough, 1977). In contrast field-independent individuals may display a limited need for external guidance and support from others.

Research evidence by Witkin, Goodenough, and Oltman (1979) indicate that individuals who display the characteristics of a less differentiated or field-dependent cognitive style may take a longer time to locate a familiar figure hidden within a complex design. These authors state that field-dependent individuals may find difficulty with block-design, picture completion, and object-assembly parts of standard intelligence tests. Their performance on other parts of intelligence tests which require concentrated attention have been found to be no different from field-independent individuals.

Individuals who are field-dependent perform better than individuals who are field-independent on tests that are concerned with vocabulary, information, and comprehension (Witkin et al, 1979). Heath (1964) compared the Physical Science Study Committee (PSSC) course with conventional high school physics courses in the sample of 30 teachers (1027 students) and 49 control teachers (2110 students) and states that subjects who scored higher on the achievement test also scored higher on the Concealed Figures Test. Renninger and Snyder (1983) state that field-independent students scored higher on standardized measures of academic ability. Copeland (1983) investigated cognitive style and academic achievement of 129 university art appreciation students and observed that students with higher Group Embedded Figures Test scores received higher course grades. In contrast, Chandran, Treagust and Tobin (1987) stated that there were no differences in chemistry achievement of 276 Austrailian secondary school students when cognitive style variables were considered.

Care should be taken by educators to avoid the inevitable "spreading" or "halo" effect of positive value judgments that are implied in the concept of field-independence (Witkin, Oltman, Raskin & Karp, 1971). Care should also be taken by educators not to fall into what Gould (1981) refers to as the "error of reification" or "mismeasure" in the interpretation of labeling individuals with the abstract concept of field-dependence-independence as though this concept were an actual entity.

Therefore, there is not a "good" or "right" cognitive style in which individuals appear to function, but there may be different modes of functioning. As a characteristic of the species of which all of us are members, human beings have the potential in varying degrees to move toward greater differentiation during our otogenetic development (Witkin et al, 1971). Educator / learner awareness of their particular mode of cognitive functioning may maximize the potential to move toward greater differentiation in the learning process within the environment of the classroom.

TYPE OF CLASSROOM ENVIRONMENT

The type of classroom environment in a traditional classroom is defined as a specific place set by an institution of learning where the teacher and students are in a face-to-face interactive learning environment. In contrast to the traditional classroom the distance education classroom is in a remote location that is distant from the host institution and teacher. This transition in education is technology produced instruction and learning that may take place in one or several locations with one or many groups of people with common interests.

One method of delivering educational content to classrooms that are distant from a host institution is through the technology of audio teleconferencing. Audio teleconferencing classrooms are linked to the host institution by means of telecommunication technology. These classrooms are usually equipped with an electronic blackboard which when used by the teacher allows for a visual focal point for students in a distance education site. Most teachers supplement their delivery by preparing overhead transparencies of key issues in the course material. Slides and video material are also sent to the distance education classroom prior to the class. A student in each site accepts the responsibility to change the overheads and slides or operate the video.

The student in the distance education site receives the audio material and depends upon some visual aids and the single sense of hearing to receive the course material. Interaction with the teacher takes place in the distance education classroom when the student depresses a switch on the microphone (McDonnell, 1988). This signal is responded to by the teacher who acknowledges the distance education location. The student is then given an opportunity to respond to the statement made by the teacher or another student.

In the physical absence of the teacher the students sometimes rely on each other for clarification of course material. As an example, when some part of the teacher's delivery of content is not clear to the students, they spontaneously react with questions to each other about what is presented. Interaction takes place within the group of students in the distance education classroom. This counterbalancing human response is a sociological effect of technology produced education (Naisbett, 1984). Cowan (1984) challenges those involved with educational technology to further counterbalance the human response in maximizing human potential by preparing teachers and learners in the use of out-of-classroom technology.

Wedemeyer (1984) brings forth this question to designers of technology produced instruction "If technology is used to reach distant learners, where is the environment for learning and what is its importance?". He states that as educators we must consider the environment for learning when the [traditional] classroom is no longer where learning takes place. Wedemeyer is of the opinion that field dependence-independence appears to be significant with respect to students learning style in teleconferencing.

Thompson (1984) reviews literature on drop-out rates in correspondence courses and states that adults who succeed in teleconferencing classes exhibit a greater personal independence, self-assurance, and flexibility. He proposes that an explanatory construct for drop-out is based on the cognitive style of field-dependence. Thompson and Knox (1987) state that in the observation of a sample of 102 undergraduates in correspondence study at University of Manitoba that the mean score of 76 female subjects was 51.1, while 26 male subjects scored 43.6. Their findings indicate that the mean EFT score for subjects was significantly more in the direction of field-independence.

In light of the argument presented, the theoretical framework outlined by Witkin and his colleagues appears to be an important consideration in the delivery of content in the traditional and audio teleconferencing classroom environment. It is argued that subjects whose characteristic mode of functioning is field-dependent will exhibit difficulty in coping with and adjusting to the lack of interpersonal interaction between teacher and student in the distance education audio teleconferencing environment.

Field-dependent subjects are expected to find the traditional face-to-face interactive classroom environment more suited to their educative learning needs and as a result achieve better in the traditional classroom environment. In contrast, the subjects who display a field-independent approach will have a greater ability to analyze and restructure the content in both the traditional and the distance education environment. Field-independent subjects are expected to achieve equally well in either the traditional or the distance education learning environment. The hypothesis is: there will be an interaction between the levels of cognitive style and type of classroom environment when the criterion variable is academic achievement.

RESEARCH METHODOLOGY

Ethical clearance by the University of Ottawa Nursing Research Program Committee was acquired for this study. The compulsory course Nursing 3106 (N=48, traditional and N=58, distance sites, 106), and an elective course Nursing 4110 (N=32, traditional and N=60, distance sites) were accessed for volunteer participants in the study. The content material in these courses is delivered by the teacher in the traditional classroom and simultaneously transmitted to the distance education sites.

The measuring instrument for the study was the Group Embedded Figures Test (GEFT) designed by Oltman, Raskin, and Witkin (1971). The subjects (N=28, traditional; and N=37, distance sites) in this sample were from the population of nurses in the Entry to Practice Post-RN program in the School of Nursing, Faculty of Health Sciences at the University of Ottawa. Subjects were requested to sign a Consent Form which outlined: agreement to complete the GEFT, agreement to release the final mark in the course in which the GEFT was given, and the identification of the approximate score on the Registered Nurses Licensing Exam. There was a loss of 133 subjects who chose not to participate in the study. Of the 65 subjects who signed the Consent Form, 6 subjects did not participate in the completion of the GEFT, thus leaving 59 subjects.

The final course mark shall be used by the researchers as the dependent variable. The overall mark in the subjects Registered Nurses Licensing Exam was to be used to determine the equivalence between the traditional classroom and distance education classroom groups. However, a number of subjects did not provide this information. Preliminary analyses indicate that the subjects were female within the range from 23 to 63 years of age with a mean age of 35 years. Table 1 displays the cell means by type of classroom, traditional and distance education; and type of course compulsory (3106) and elective (4110).

Table 1: Cell Means of Type of Course (traditional and Distance);and Course Number (3106 compulsory and 4110 elective).

	TRADITIONAL	DISTANCE	Total
Compulsory course	10.83 (n=12)	14.87 (n=23)	13.49 (n=35)
Elective course	12.00 (n=11)	11.38 (n=13)	11.67 (n=24)
Total	11.39 (n=23)	13.61 (n=36)	12.75 (n=59)

An analysis of variance indicated that main effects and interaction were not significant at the 0.05 level of significance. Upon receipt of the subjects final course mark further analyses shall be completed.

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TITLE OF PRESENTATION

Workplace Literacy Models

PRESENTER:

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ABSTRACT

The research centres on workplace literacy models in Canada.

Workplace literacy is a relatively new field of study in Canada, but is a subject of increasing interest as workplaces feel the impact of technological change.

Various distinctive workplace literacy programs have been established in Canada, but to date there has been little effort to categorize them and to consider how they conform to criteria for models. Yet it is clear that there are very different philosophical, methodological and psychological bases inherent in the various programs.

The paper will present three models which appear to be emerging from this new field of study. These models can be described as:

(1) The Peer Tutoring-Learner Centred Model
(2) The General-Job Related Model, and
(3) The Job Specific-Integrated Training Model

Each model is examined under the headings of: purpose, background, philosophy and methodology.

The paper highlights the roles of employers, unions, educators and employees, and shows how partnerships among the various stakeholders are influencing the design and implementation of workplace literacy programs in Canada.

WORKPLACE LITERACY MODELS

Workplace Literacy is a relatively new subject of study in Canada.

Literacy needs in the workplace - that is to say, basic skills deficiencies among workers - have been around for a long time. So why is it only within the past year or so that workplace literacy has been a subject of concern to researchers?

The Southam Survey of September, 1987 caused shockwaves when it revealed that one quarter of adult Canadians are functionally illiterate - unable to perform the reading, writing and computation tasks necessary for them to function adequately in their daily lives.

When the National Literacy Secretariat was established in September, 1987 it was not hard to convince business and labour leaders that there was a literacy problem that needed to be addressed. They had vivid examples of how illiteracy impacted negatively on the workplace. Industrial accidents, inability to promote workers, and morale problems were all symptoms of the broader disorder.

As funding programs, both federal and provincial, became available to address basic skills needs in the workplace, various workplace literacy initiatives were established, responding to a wide range of stimuli and identified needs. Despite the many different approaches, to date there has been little effort to categorize them and to consider how they conform to criteria for models. Yet it is clear that there are very different philosophical, methodological and historical bases inherent in the various programs.

Three discrete workplace literacy models appear to have emerged from the many workplace literacy projects and programs across the country. These models could be described as:

(1) the Peer Tutoring/Learner Centred Model;
(2) the Generic/Job Related Model, and
(3) the Job Specific/Integrated Training Model.

Examples of each of these models will be described under the headings of:

- purpose
- background
- philosophy
- methodology

THE PEER TUTORING/LEARNER CENTRED MODEL

The Ontario Federation of Labour's B.E.S.T. Program (Basic Education for Skills Training) is an example of this model.

PURPOSE

The purpose of the program is to provide basic skills training (reading, writing, computation) to unionized workers in unions affiliated with the Ontario Federation of Labour. Workers participating in the program receive instruction from their peers - co-workers who have volunteered to be tutors and who have completed a training session organized by O.F.L.'s training co-ordinators.

As a learner centred (rather than an employer centred program), B.E.S.T. concentrates on learning objectives determined by the workers rather than the employer. This means that content is often general, and while it may be work related, it is often not job specific.

BACKGROUND

The union movement in Canada has a long tradition of involvement in worker education - an involvement going back into the last century. Union education has often focussed on the rights of workers and with such issues as understanding the collective agreement, and being aware of workplace hazards. Teaching workers literacy skills so that they can understand the rights outlined in their collective agreement has been an informal part of union based education for years. When significant funding for literacy became available through the Ontario Government's OBSW program (Ontario Basic Skills in the Workplace) in 1988, a broader application of workplace literacy training was a natural extension of what had been begun. With a network of unions in all sectors across the province OFL was able to provide literacy coverage in all parts of the province through regionally based co-ordinators.

PHILOSOPHY

The B.E.S.T. Program is based on empowerment theories such as those articulated through the work of Paolo Freire. The central tenet of this philosophy is that when given the appropriate learning opportunities and motivation, the worker will be able to take over responsibility for his own life. This philosophy has been popular with labour movements in many countries, from Poland (Lech Walesa) to Mexico. As Cesar Chavez told the CLC convention in Vancouver in May, 1988, "It is hard to exploit a farmworker who has learned to read and write."

METHODOLOGY

As a learner centred program, methodology reflects a wide variety of personal needs and circumstances rather that the job-specific content of a competency based model. The program's strength lies in its training program for tutors. As co-workers, with detailed knowledge of the workplace, B.E.S.T. tutors are able to avoid difficulties which can occur when volunteer tutors are recruited from outside.

Adult learning techniques such as those commonly used in voluntary sector programs form the core of the training program. Indeed, the B.E.S.T. program has many elements of a community based program, even though its setting is the workplace. Its democratic, "people oriented" focus makes this program appealing to workers who need help with a wide variety of basic skills needs, ranging from help with tax forms or grocery lists to reading W.H.M.I.S. labels. It is not, however, a curriculum based program and is not predicated on a systematic study of tasks or occupations.

The B.E.S.T. approach moves easily between E.S.L. and traditional literacy dimensions. Because the program has been the subject of negotiation between employer and union in collective bargaining, the program has led to employers providing full or more commonly half paid time to workers and tutors for the hours spent participating in the program. This aspect has been important in building a labour/management literacy partnership.

THE GENERIC/JOB RELATED MODEL

The Ottawa Civic Hospital Literacy Program is an example of this model. This program is delivered by adult educators from Algonquin College with Ontario Basic Skills in the Workplace (OBSW) funding.

PURPOSE

The purpose of the program is to upgrade reading and writing skills of Civic Hospital employees working in the areas of radiology, dietetics and housekeeping. This upgrading is targeted toward increasing job efficiency for basic level workers, improving morale, and opening up new opportunities for promotability or transferability. Increased hospital safety is an additional goal.

BACKGROUND

The Ottawa Civic Hospital Literacy Program, which began in 1988, originated through the confluence of employer, union and employee interest. Management had been approached by the union to explore the need for literacy initiatives within the hospital. The union representative was vocal in advocating Algonquin College as the deliverer of such a program since his wife had experienced outstanding success as a learner at an Algonquin basic skills class.

Exploratory meetings were then initiated by the Ottawa Civic Hospital management staff, and it was determined that a fourteen week program, with three hours a week, would be provided, with half time being donated by the hospital and the other half being donated by the learner either just preceding or just following the shift.

PHILOSOPHY

The Ottawa Civic Hospital program is based on empowerment, with all the traditional aspects that empowerment brings such as added self-confidence and increased status within the family. The genre of empowerment brought about by this workplace model is job related and practical. The empowerment to write, for instance, helps the worker to request annual leave by properly completing a form or assists the worker in filling in a transfer application independently. The empowerment to read allows the workers to learn more about other departments in the hospital and helps them to participate in union committees.

METHODOLOGY

A central aspect of this model is that instruction is provided through professional adult educators, in this case, teachers from Algonquin College, Ottawa's community college. While the program is learner centred, the fact that professional educators are delivering the course allows for attention to be given to cognitive skills as much as to the more traditional literacy decoding skills.

This program does not focus on job tasks unless the learner raises job tasks as an item for discussion. Rather, a more generic approach is utilized, with general workplace content being emphasized, rather than content applying to a particular job. Effort is taken to show the connections between various components of literacy learning. For instance, the skills of reading directories, filing, or reading safety rules with good comprehension can be transferred from a workplace application to a home setting. The fire safety rules for the hospital could be reviewed to see how many of them were applicable to the home, and compare and contrast exercises could be used to build capacities for making choices and decisions based on full comprehension of written material.

Workplace materials such as diet sheets, safety regulations and the hospital newsletter are used as course documents. With some thirty learners in the program, participants have been divided into groups of four to six individuals, each with their own instructor. Classrooms are provided by the hospital, and are not classrooms at all. Instead, they are facilities such as lunchrooms or conference rooms with a blackboard or flipcharts added. Workers are encouraged to do short assignments each week to maximize the learning carry-over from one week to the next since there is only one course session per week.

THE JOB SPECIFIC/INTEGRATED TRAINING MODEL

The New Brunswick Pipe Trades Association has developed a training program which provides an example of this model.

PURPOSE

The purpose of the program is to provide trade and job specific reading, writing and numeracy skills to workers in the pipe trades. These workers are members of the New Brunswick Pipe Trades Association, (the union), and belong to one of the following occupational categories: pipefitter, plumber, refrigeration mechanic, air conditioning technician, or medical gas installer.

With literacy being viewed as "the instrumentality rather than the thing itself", learning objectives are based on job requirements and materials that workers have to deal with to do their jobs. The program is based on the recognition that for many adults most of the reading that takes place in their lives takes place on the job.

BACKGROUND

The New Brunswick Pipe Trades Association in Newcastle, New Brunswick, has offered a wide range of trades training courses to their members. The union's administrators and trainers noted, however, that the same individuals volunteered for optional training, and that other individuals avoided training opportunities when possible. It was noted that workers with weak literacy skills fell within this second category.

The New Brunswick Pipe Trades Association, with a grant from the National Literacy Secretariat, called upon consultants Patrick Flanagan and Julian Evetts of Saint John to design a trades training package which would integrate literacy into job specific trades training.

PHILOSOPHY

The Job Specific/Integrated Training Model of the New Brunswick Pipe Trades Association is based on "learning to learn" strategies and on content area reading. It takes a pragmatic approach to literacy learning, placing emphasis on content areas where workers need to maximize their comprehension of materials and their cognitive skills.

METHODOLOGY

Methodology builds upon a firm research base, with particular emphasis on the work of Dr. Thomas Sticht of San Diego, California who developed basic skills strategies and programs for the United States Military. In particular, this model gives credence to the findings by Sticht and others that reading gains are much more lasting and substantial when tied to practical tasks encountered on the job rather than more general content.

The New Brunswick Pipe Trades Association training program is based upon a 40 hour course given by consultant Evetts to twelve instructors. An Instructor's Manual was developed to assist the instructors in translating the information given into approaches which they could use in their own trades training.

Topics covered in the 40 hour course and in the Instructors' Manual include:

- understanding categorization of information
- working with words - prefixes, suffixes, roots
- reading charts, diagrams, graphics
- using document parts - table of contents, glossaries
- comparing/contrasting
- word analysis
- strategies for improving comprehension of technical text
- strategies for locating material in a text

CONCLUSION

Clearly, each of these three workplace literacy models fills a vital need in the workplace. Each has individual strengths to commend it. The Peer Tutoring/Learner Centred Model is easily adapted to both urban and rural workplaces, and builds upon the trust and sense of sharing that characterize a " worker helping worker" approach. The Generic/Job Related Model, which is also learner centred, draws strength from the role of trained adult educators and is thus a desirable model for many employers who are seeking a partnership with the education community. The Job Specific/Integrated Training Model is based on content area learning and is most suitable for workplaces where job specific materials and documents present challenges to worker effectiveness.

As employers and unions seek to implement workplace literacy programs, the three models here outlined can provide insight into which model (or variation thereof) is most appropriate to a particular worksite or set of circumstances. In this way, new programs will build upon the expertise developed in these pioneering enterprises, rather than developing ad hoc without the benefit of analysing the properties of specific models.

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THE LINGUISTIC DIMENSION IN CRITICAL EDUCATION

ABSTRACT

From the perspective of critical theory, both the content and the processes of contemporary education sustain the unquestioned vital tradition of society through the focus on outcomes associated with instrumental rationality and a lack of attention to the other dimensions of rationality which contribute to the reproduction, as contrasted with replication, of society. Questioning unquestioned vital tradition begins with mutual agreement among members of a social group as to the desirable balance between continuity of the social order on the one hand, and on the other hand, change directed toward a more fair, just and equitable distribution of material wellbeing and more egalitarian social relationships. Prerequisite to mutual agreement is mutual understanding which is based on group analysis of the language used to describe their descriptions of their practices and social relationships. Language analysis uncovers assumptions that are submerged in our metaphors and other figures of speech, and which shape our social reality such that our perceptions of what is and what might be are constrained within the limits of unquestioned vital tradition.

Jurgen Habermas has developed a theory of society consisting of dialectically related societal processes of teleological action directed toward material success and communicative action directed toward mutual understanding; communicative action encompasses four competencies to meet the criteria of truth, rightness, sincerity, preferability, and comprehensibility in communicative rationality. Explicative discourse is the communicative competency that represents the linguistic dimension of critical theory, the means of assuring that shared consciousness is mutually understood among members of a social group.

As a branch of critical social science, critical education is a method of applying critical theory scientifically and practically in an educational context. The methodology is a dialectical recovery and reconstruction of action research in which collectives identify and extend critical educational concerns where practices and/or social relationships could be improved, investigate issues surrounding those concerns and potential improvements, and implement planned improvements incrementally and systematically in consideration of achievability, material constraints and political risks. With each cycle of planning, acting, observing and reflecting, new contradictions are revealed which generate additional cycles. The collective is a group of practitioners with a shared educational concern who, through their role as researchers in the critical education endeavour, maintain ownership of both the situation and the improvements being implemented. Language analysis is a central feature of critical education in that mutual understanding is required for the collective self-reflection that characterizes the initial reconnaissance of the thematic concern, as well as the planning, acting, observing, and reflecting moments of the action research cycle.

Three educational action research projects are described which feature language analysis in the identification and extension of the thematic concern in terms of educational practices, the social relationships in which the practices are embedded, and the participants' understanding of both.

THE LINGUISTIC DIMENSION IN CRITICAL EDUCATION

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Education is one of many societal processes aimed at sustaining and developing the forms of life of a society; for education, the intended outcome is learning which is manifest in both individual and societal terms (Kemmis 1989, Kemmis and McTaggart, 1986). Two dialectically related processes are engaged in education: on the one hand, individuals acquiring functional capacities for instrumental application, and on the other hand, individuals actualizing their unique potential - the unfulfilled, historically constituted capacities and dispositions of human beings - thereby creating alternative views and actions that are the constituents for change in the patterns of social life. Contemporary education can be criticized on the grounds that it overnurtures the former process thereby contributing to the *replication* of society, but undernourishes the latter thereby failing to foster the *reproduction* of society - where reproduction holds the potential for qualitative change. This imbalance is implicit in the mission statements of educational institutions, in the service orientation of policies whereby which resources are apportioned for adult education endeavours, and in the ways that institutions conduct curriculum operations, administration and educational research.

Critical theory, critical social science and critical education are appearing more frequently in discourse among adult educators. There is an emerging awareness of the normative dimension of critical theory which characterizes the status quo as being dominated by instrumental reason, a condition which impedes the achievement of a fair and equitable distribution of material wellbeing and egalitarian power relationships within society. Critical theory, in its orientation toward social reproduction rather than replication of societal structures, holds promise as a basis for recovering and reconstructing both the content and the processes of adult education practice in its three spheres -curriculum operations, educational administration and educational science

Beyond the teleological and normative dimensions, two additional cornerstones of critical theory are required to complete the foundation for critical education - the linguistic dimension and the dramaturgical dimension. Key elements of Habermas'(1984, 1988) view of critical theory are summarized to elaborate the linguistic dimension of critical social theory. Some contemporary adult educational science initiatives in progress which are informed by critical theory will be described to feature the linguistic dimension in operation.

The Linguistic Dimension of Critical Theory

Through language, members of a society describe and acquire an understanding of their social reality: their own and others' values; the role of social institutions in the forming and reforming of individuals, society and culture over generations; the forming and reforming of social institutions; their own developmental autobiographies; and their beliefs about the role of work in the development of individuals, society and culture. We use language to translate our consciousness into shared understanding which is essential for social existence.

Recent developments in physical anthropology, primatology, linguistics, and literacy studies hold promise for illuminating elements of the educational process that empower individuals to assess current societal arrangements through an analysis of language or discourse which is thought to be a foundation for institutionalized forms of action. These developments emerged from the change in the focus of philosophers and social theorists from the search for a unifying theory to an examination of the role of language in the creation of theory. They refer to this shift in direction as "the linguistic turn". The linguistic turn is incorporated into the theoretical foundations of many critical theorists such as Benhabib (1986), Fraser (1989), Forester (1989), Grimshaw (1986), Habermas (1984, 1988), O'Neill (1985), Smith and Smith (1979), and Wertsch (1985).

In the course of developing his theory of society, Habermas has recovered and rehabilitated a diverse array of social theories. He posits the dialectically related societal processes of communicative action directed toward material success (variously referred to as the non-communicative use of descriptive knowledge and teleological action), and communicative action directed toward understanding. Both types of communicative action rest on prelinguistically rooted, historically constituted capacities and dispositions of human beings (Habermas 1984). Communicative action oriented toward understanding has four dimensions: purposive-rational discourse subject to the criterion of truth, moral-interpretive discourse subject to the criterion of rightness, explicative discourse subject to the criterion of comprehensibility, and aesthetic-expressive critique subject to the criteria of sincerity and preferability; all of which are seen to occur within the thematic context of a concern about the dominance of instrumental thought and action as a central feature of human development to date. Explicative discourse is the communicative competency that represents the linguistic dimension of critical theory.

Habermas has incorporated the linguistic dimension as a qualitative development in his social theory through a dialectical recovery and reconstruction of the theory that the analysis of speech acts is derived from an analysis of social acts (Austin 1962, Searle 1969); and Wittgenstein's (1974) view that the analysis of concepts is derived from an analysis of language games.

Habermas' analysis of the alienation, normlessness, personality disintegration, anomie and other social pathologies that characterize modern western societies reveals that motivation for action is dominated by success rather than understanding, success being measured in terms of power and money. This characterization is the essence of *unquestioned vital tradition* which is based on the belief that individual effort is the linchpin for the fair, just and equitable production and distribution of material wellbeing. Unquestioned vital tradition is manifest in the preoccupation of individuals and groups in society with purely quantifiable goals such as efficiency, productivity, profit and status, actualized in the mutually supportive relationship that sustains the state and the economy as the preeminent institutions in society.

A major consideration in use of language is the limitation inherent in language to convey meaning in its entirety. Thus, in any communication between or among social actors, the analysis and explication of language is essential to extract a fuller meaning of the words that are used - along the criterion of comprehensibility - as a means of achieving mutual understanding.

Further, language shapes social reality (Berger and Luckman 1967) and as such fosters the perpetuation of unquestioned vital tradition. Both a symptom and a contributing cause of this can be seen in the language in common use to describe features of social institutions such as friendship, child rearing, religion and education. This language is replete with metaphor drawn from financial accounting, production and competition. Common examples are "the bottom line in this relationship", "parenting tools such as positive reinforcement", "return on investment of volunteer effort", "program inputs and outputs", "value-added grading", "designing educational delivery systems", "the best and brightest youth", "my colleagues and I". These figures of speech contain submerged assumptions that unconsciously shape social reality, and which must be unearthed through an analysis of the language along criteria of rightness, authenticity and preferability.

Adult education researchers are incorporating the linguistic dimension in a variety of educational projects: in cross-cultural settings, among rural ministries, and with animal rights advocates, as well as among groups of institutional educators.

The Role of Explicative Discourse in Critical Education

All three categories within education writ large - curriculum operations, educational administration and educational research - can be informed by critical theory. Explicative discourse plays a central role in all three aspects of critical education as practitioners describe their descriptions of social reality in order to ensure that what is meant is actually what is described; and further to uncover any incongruence between their social action and what they believe to be fair, just and egalitarian social practice. Practitioners in curriculum operations and educational administration integrate language analysis as a major element of communicative action which shapes their practice. Explicative discourse penetrates all the processes of critical educational science whereby practitioners improve their practice, and the social relationships creating the context for practice, and achieve mutual understanding of the language they use to describe both. The relationship between critical educational science and each of the other spheres represents critical praxis, as practitioners in curriculum operations and administration enact roles intermittently as practitioners and as researchers, contributing to the mutual modification of theory and practice.

Critical educational science - the research sphere of critical education - reflects praxis in which both theoreticians and practitioners are informed by a critical theory focused on a normative assessment of the fate of humankind in technocratic society, and implements a methodology in which researchers explicitly remove themselves from their present social context to take an historical position. Operations include the formation and extension of critical theorems, organization for enlightenment, and organization for action; that is, researchers identify concerns within a social context where improvements might be made, and incorporate planned actions incrementally and systematically into improved practice, in the reflective processes of which, the concerns are extended. The methodology weaves theory and practice together in a way that features practitioners as the principal researchers in the endeavour.

In critical educational science, the methodology is implemented as a dialectical recovery and reconstruction of action research (Lewin 1951) and a variant of participatory research (Friere 1982). Whereas the former lacks the critical normative thrust, the latter is normatively congruent with critical theory. Action research as articulated by Deakin University (Kemmis and McTaggart 1988) is

> ... a form of collective self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their own social or educational practices, as well as their understanding of these practices and the situations in which these practices are carried out (p. 5).

Once the contradictions between social action on the one hand, and fair, just and egalitarian social practice on the other hand are revealed, they are converted into critical theorems which undergird efforts by collectives directed toward educational improvement. These efforts include investigating issues surrounding the critical theorems, formulating action plans for mediating the contradictions implicit in those issues, and implementing the planned action. Observations of and reflections on the improvement efforts uncover new contradictions which become the basis for extending the critical theorems and triggering successive efforts.

The researchers may be groups of participants such as teachers, facilitators, human service agents, learners, curriculum developers, educational administrators, and other members of the community who share a concern. The aim of action research is to enhance learning in formal, nonformal and informal settings by learning from the consequences of the changes which the practitioner/researchers themselves plan and implement; the concerns and the improvements are "owned" by the group members on whom they impact. The collaborative attribute is central to action research in that group members conduct a critical examination of their individual actions, a major element of which is analysis of the language used to describe their practices and the social relationships within which the practices are embedded. From this initial reconnaissance, the group identifies the thematic concern for the action research project. Language analysis is carried through as a major feature of each moment in the action research cycle - planning, acting, observing and reflecting. Each action plan is tailored to an order of magnitude that balances achievability, material constraints and political risks.

In Australia, the Deakin group incorporates the linguistic dimension as a central theme in their variant of critical educational science, educational action research (Kemmis and McTaggart 1988). They emphasize a distinct feature of the action research process in which an initial reconnaissance of the social area to be improved is conducted through an analysis of the language being used by the group to express their desires to enhance the social activities in which they are engaged, the social relationships in which these activities are embedded, and their understanding of both. This partial recovery of some aspects of the group's historically embodied, social being becomes a thematic concern, a portion of which becomes the basis for the planning, acting, observing and reflection moments of action research which cycle and recycle repeatedly.

Both Ways Education

Both Ways education is an application of critical educational research meant to help learners with a non-western cultural orientation gain greater access to western knowledge and culture and its economic implications, while also actively respecting and nurturing the dynamically evolving traditional culture of the non-western learners. By culture is meant the characteristic substance and forms of language and discourses, the activities and practices, and the relationships and organization which constitute the interactions of the group. In a single phrase, it is a patterned way of living. Both Ways education enriches the practice, social relationships and understandings of both the non-western and western learners. Language analysis is a particularly profound aspect of Both Ways education in that two distinct language orientations - as well as the potential in the usage in each for gaps between meaning and speech - are involved in merging the horizons of both cultures.

The concept of Both Ways education originated from Aboriginal groups in North East Arnhem Land in northern Australia, and has been articulated collaboratively with educational researchers at Deakin University (McTaggart 1987, 1989, Kemmis, 1988). In addition to the process of action research, a set of principles are embedded in Both Ways education which collectively "preserve the equal but different qualities of communities within a society, or communities within the world society" (McTaggart, 1987, p. 23).

Farmer Displacement

In Saskatchewan as in other parts of North America, a farm crisis exists whose economic impacts are creating enormous pressures on farm families, agricultural employees and rural communities. These pressures are causing erosion of relationships within family members and between farm families and their communities; job loss by farm employees; and in large numbers, families whose generational roots are in the land are losing their farms and being forced to relocate in urban settings. Rural clergy represent a front line agency to assist farm families with the pressures and dislocations of this turbulent period. Inasmuch as these are seen to be an artifact of the overdetermination of technological thought and action, a group of rural clergy in Saskatchewan has engaged in critical educational action research to enable them to examine their helping strategies, the social relationships among themselves and with their rural parishioners; and, through analysis of the language in use in their interactions, their understanding of both (Mulligan, in progress).

Animal Rights Advocacy

The animal rights movement is a worldwide social initiative focused on existing dysfunctional power relationships between human and non-human animals. In Saskatchewan, a group of animal rights activists are engaged in critical educational action research as a process that enables them to question their practices as public educators, and the social relationships which shape the context for their endeavours; and further, to examine the language they use among themselves and in their public education practice. The potential for contradictions between meaning and speech is always present, and is particularly significant where the primary goal of practice is to effect attitude change on a broad scale with a human population that is preoccupied with instrumentality in terms of power and money (Runnells, in progress).

Conclusion

Habermas' work which incorporates the linguistic dimension holds promise for a qualitative change in the conceptualization of the critical theory base for adult education research. The refinement of the linguistic dimension, inherent but not articulated in previous works, preserves the analysis of language games as part of normatively-regulated action, while at the same time superseding it with the introduction of the analysis of speech action within the more inclusive concept of communicative action.

This advance provides a basis for amplifying the efforts by adult education researchers. At the present time, these efforts can be characterized as being directed toward the amelioration of social problems, but within the context of the existing liberal progressive view where individual effort is seen to be the starting point for improving practices in education in pursuit of constructive social change. The critical approach being advocated preserves the value of the individual thrust while at the same time superseding it through the process of examining individual action from a collective perspective, where unexamined language, with the inherent contradictions between meaning and speech, is seen as contributing to the maintenance of the existing direction of social practices and inequitable power relationships in society.

If adult educators can make the linguistic turn in social theory, its associated assumptions regarding the role language plays in the reproduction of society provide a basis for a recovery of the ethos and achievements of adult education as a social movement. Through a critical adult education approach that incorporates language analysis as a feature of critical social science, it becomes possible for adult educators who work in curriculum operations, administration, and research to examine their discourse that institutionalizes practices and social relationships in these areas, thereby making more explicit what the curriculum is, who it is for, for whom it is administered, and for whom knowledge is generated through research.

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CANADIAN ASSOCIATION FOR THE STUDY OF ADULT EDUCATION

LEARNED SOCIETIES CONFERENCE 1990

Victoria, British Columbia
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PRESENTATION TITLE: ASSESSING FOR RETRAINING/EDUCATION

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As the Canadian economy adjusts itself to the various pressures on trade, labour and business, the issue of training/retraining becomes more and more urgent for the 1990's. The significance of this assessment for retraining project is its national scope and its pioneer effort, with union and management working together, to make the job transition of deployed workers possible.

Jean de Grandpre, in his report "Adjusting to Win", quotes Decima's December 1988 quarterly review which "Estimates that more than half of the Canadian workforce - 53 percent - would trade off wage gains for increased access to training". This report goes on to say, "Training is the tool to maintain employment, ensure quick re-employment and minimize unemployment". In April of 1989 the Federal Minister of Employment and Immigration issued a document entitled, "Labour Force Development Strategy" which supports the expansion of training and adjustment programs.

During the winter of 1989, the Federal Government in partnership with the Adult Basic Education Department of Algonquin College, Ottawa, initiated a national literacy skills assessment project. The Department of Public Works Canada, Realty Branch, wanted to assess the skills of workers scheduled for deployment in March 1990, and to attempt to provide these workers with some career change plans and job search preparation. Algonquin College was chosen to provide the National Workforce Adjustment Committee with information to assist 157 workers potentially affected by workforce adjustment.

More specifically, this information focused on Communications, Mathematics, and Mechanical Reasoning skills. As well, information on the individual's potential to perform in other occupations was assessed.

The Skills Assessment Project took place from February 7, 1989 to May 12, 1989 inclusive and occurred in twenty-two locations across Canada.

Of the one hundred and fifty seven participants, one hundred and forty chose to be assessed in the English language and seventeen chose French. The overall results of the francophone group coincides with those of the English group.

PARTICIPANT PROFILE

The typical participant was a white, male, married with children. He was a union member, had experienced stable employment and had considerable tenure with Public Works Canada, Realty Branch. Because of the length of employment many of the participants had little recent employment experience, no knowledge of the labour market and no job search skills to help find alternative employment. In addition, they were, for the most part, an older group of workers. Many had acquired job-specific skills that were not readily transferable. It must be emphasized that each individual had his/her own story to tell, special life circumstances and vantage point.

ASSESSMENT INSTRUMENTS

To compile a record of the participants' academic skills and competencies in Communications, Mathematics, Mechanical Reasoning and career exploration, a variety of standard and informal assessment instruments were administered as demanded by the individual's literacy and numeracy level.

The instruments used included:

Test of Adult Basic Education (TABE)
Adult Basic Learning Examination (ABLE)
Morrison-McCall Spelling Scale
Writing Sample
Durrell Analysis of Reading Difficulty
Dolch Word List
Differential Aptitude Test (DAT)
Self-Directed Search for Education and Vocational
    Planning (Holland)

PROCESS

The emphasis on the first day of the skills assessment was on academic performance. The first focus was on Communication: vocabulary, reading comprehension, listening comprehension, language expression, and language mechanics, spelling and writing skills. Next the group was assessed for Mechanical Reasoning ability. Finally, skills in Mathematics, computation and problem solving were assessed.

Participants worked at their own pace to complete the test objectives. Rest periods were taken as needed. A few individuals did not finish the first day's tasks by 5 o'clock. These were completed in their own time that evening.

The second day was devoted to self-directed job search, career planning and the analysis and identification of viable occupation or training paths.

A group discussion solicited information to parallel the Holland categorization of jobs (Realistic, Social, Investigative, Artistic, Conventional and Enterprising). This forum also provided an opportunity to identify the individuals' roles in the areas of community, job, family, friends, self and leisure. Participants were encouraged to select the range of skills demanded by such roles and to recognize that skills are transferable to a wider scope of employment situations. The objective was to encourage the participants' awareness of the world of work and motivate involvement in their own job search or career plans for the future.

Each participant met for a personalized, private consultation with one of the two assessors. Participants could choose to have the interviews taped (most did) allowing for possible future aural confirmation of the proceedings. Participants were presented with their own tapes and their own personal file when the interviews concluded. No other taped copies of the consultations were produced.

These consultations provided the opportunity to report and interpret the Skills Assessment results for each participant as recorded on his/her Summary of Assessment Results form. These were explained and discussed in the context of the participants' own employment and training options.

SOCIO-DEMOGRAPHIC SURVEY

A socio-demographic survey of all 157 participants provided documented information about the regional and group profiles. An analysis of the survey results revealed that the typical Skills Assessment participant was male and Canadian-born. He was thirty-six years old or older, married with dependents and had a combined family income of over $15,000.00 per year.

The participant had grade 10 formal education or higher and his mother tongue was English. Also, he believed that he had language capability (speaking, reading, writing) in that same language. He had ten or more years incumbency with the federal government.

ACADEMIC INTERESTS AND NEEDS SURVEY

This survey highlighted how Public Works employees had been and were committed to in-service training programs offered by the department. There was a consensus that any knowledge or skills gained were of benefit.

Many who worked in maintenance jobs expressed a desire to learn office and commercial skills. In their work environment they had seen others working at computers, word processors, photocopiers and fax machines. The participants were acutely aware of technological change and its impact on the world of work. They were ambitious for job advancement and understood that familiarization with these technologies was necessary.

The Interest and Needs Survey also identified community training or educational institutions in which the participants had been or were currently involved. In the responses no preference by gender was indicated. However, topics for future training programs were identified. These included resume writing, job search techniques, interviews skills, letter writing skills.

OVERALL SKILLS ASSESSMENT RESULTS

LITERACY

Forty-three percent (43%) of the participants achieved an overall level of competency at the Intermediate or Advanced level (grade 9 equivalent or above). Fifty-nine percent (59%) achieved a Basic I or Basic II level (grade 8 or equivalent).

Most participants fell into the middle range of overall achievement on the Skills Assessment exercises. In the Western Region (locations: Winnipeg, Yorkton, Edmonton, Calgary) seventy-three percent of the participants attained either Basic II or Intermediate level while seventy-nine percent achieved this level in the National Capital Region.

Those who fell into the Basic I category were fairly evenly distributed region to region. This recognizes that literacy is a national rather than a regional problem.

It is noted that in the Atlantic Region (locations: St. John's, St. John, Moncton, Halifax) seventy-two percent of the participants were assessed at the Basic I and Basic II level. In the National Capital Region, sixty-one percent were assessed at the Basic I and Basic II level. The Central Region (locations: Toronto, St. Catherines, Chatham, Kitchener, Thunder Bay) showed only forty-seven percent at these levels, while the Western and Pacific Regions (locations: Vancouver, Kelowna) showed fifty-five percent and fifty-four percent respectively.

Participants in the Central Region showed the highest proportion of Advanced Level attainment. It is speculated that more educational opportunities may be available in the industrialized Central Region, and that citizens of this region are more ready to take advantage of these opportunities.

Almost three out of every five candidates (58%) scored at a literacy level above grade 9 in the areas of Reading Comprehension and Vocabulary and twenty-three percent of the Skills Assessment participants were functioning at a literacy level of grade 4 or below.

These findings were supported by similar surveys conducted by Adult Literacy Council, Ministers of Education and the Southam Report.

NUMERACY

The test instruments used to evaluate participants numeracy skills offered three levels of Mathematics subtests for computations and problem solving skills. Factors which determined the appropriate assessment tool were participants' educational background, mechanical reasoning score and language skills performance. Five of the 157 candidates were excused from the Mathematics assessment exercise or they excused themselves for the following reasons: they did not know the symbols for add, subtract, multiply , divide; did not know the symbols for numbers; did not learn mathematics at school; had forgotten; were too fatigued.

In conclusion, most Skills Assessment participants were unable to perform at the functional numeracy level equivalent to grade 8 for Mathematics competency and problem solving. However, they also did not rate Mathematics as a high priority for their future training plans. The typical participant indicated a preference on the items of Communications and job search.

MECHANICAL REASONING

Most candidates had a low performance on the Mechanical Reasoning subtest. Fifty-eight percent were below the 50th percentile for grade 8 (fall) and 71% were below the 59th percentile for grade 11 (fall).

Many candidates believed they had the ability to do jobs requiring mechanical reasoning. However, there was a discrepancy between the participants' belief and his/her actual level of performance on the standardized test for Mechanical Reasoning. An examination of the test items indicates that successful performance may be affected by educational background. In other words, low mechanical reasoning was a characteristics of some participants who lacked academic or educational skills. More than half the group were evaluated as being marginally literate or below. Furthermore, there was a positive co-relation between a participant's high mechanical reasoning skills and his/her educational achievement.

PARTICIPANT JOB SEARCH CLASSIFICATION

The self-directed job search Code was explained and interpreted according to the six Holland job classifications -Realistic, Social, Conventional, Enterprising, Investigative and Artistic. Completion of the Self-Directed Job Search exercise enabled the participant to identify a personal Holland Code. Interests, job preferences, skills and abilities were surveyed.

Fifty-seven percent of the participants listed "R" (Realistic) as one of the two items in their codes. Thirty-three percent of the participants listed Social as a priority. There was little variance by gender in the expressed desire to work at conventional jobs. Eighteen percent priorized "C" (Conventional) as an interest in this type of employment. Those participants who priorized "E" (Entrepreneurial) as the preferred category (16%) had academic skills ranging from Basic I to Advanced level. This category reflected more accurately sound life skills and problem solving abilities. Almost a quarter of the group (24%) demonstrated an interest in establishing their own business, or had operated their own business at one time. Four percent of the participants expressed interest in the categories of Investigative and Artistic jobs.

SUMMARY

The uniqueness of the Skills Assessment Project has highlighted the need to establish this or similar processes for all workers affected by potential deployment. This recommendation is supported by the findings of the Social Planning Council of Metropolitan Toronto: "The key to accomplishing this goal (life-long model of learning, re-skilling and upgrading) is greater co-operation between all levels of government, as well as business, labour and the not-for-profit sectors."

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Women's On-the-Job Procedural Knowing

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Abstract: This study presents a qualitative exploration of what and how women learn on the job. Much of what women learn on the job results in procedural knowledge which is rarely recognized or rewarded.

Cette étude présente une exploration qualitative de ce que les apprennent au travail et de la façon dont elles l'apprennent. La plus grande partie de ce que les femmes apprennent au travail même à une connaissance fonctionnelle rarement estimée ou récompensée.

Women learn many things in their paid employment which could be described as procedural knowledge. Rarely is this procedural knowledge recognized or rewarded. This was one of the findings of an exploratory study funded through a Strategic Seed Grant from the Social Sciences and Humanities Research Council of Canada (SSHRCC) and conducted in cooperation with the Canadian Congress on Learning Opportunities for Women (CCLOW) by a group of New Brunswick researchers.

The national board of CCLOW decided, in 1986, to examine the issue of women's learning and linked the issue to women's work in order to seek funding from SSHRCC's Strategic Grants program. A research team was assembled from among New Brunswick's CCLOW members that included Dorothy MacKeracher, a specialist in adult education, Joan McFarland, a specialist in women and the economy, and Bonnie Wood and Margaret Wall, two graduate students in adult education. CCLOW was particularly interested in any policy implications which might emerge from the findings of the study.

Methodology

We approached our exploration of women's learning and women's work by focusing on the questions of what skills women must learn to be effective at their jobs and of how and where women learn these skills. We conducted in-depth, open-ended interviews with twenty women currently employed in paid work outside the home. We selected women who worked in traditional occupations (e.g., nurse, secretary, typist, waitress, wardrobe mistress), non-traditional occupations (e.g., police officer, stationary engineer, construction worker, security officer, pharmacist, sign painter), and gender neutral occupations (e.g., manager, crafts person, non-profit agency directors, student director, addiction worker, researcher), and who represented different educational backgrounds, age groups and lifestyles. We did not actively seek out representatives with other characteristics.

Each interview lasted one to two hours and was later transcribed. We asked the women to talk about their paid and unpaid work experiences, to describe the skills they use or used in their work, and to report on how and where they learned these skills. We then asked them whether these skills were included in their current job description, whether they were receiving any recognition for these skills, and which were most essential for the effective performance of their job. Finally, we obtained some personal information about each woman.

We analyzed the resulting interview data using an approach described by Kirby and McKenna (1989). Their method entails coding the transcripts by theme, cutting the coded transcripts into "bibbits", filing the bibbits by theme, and summarizing and analyzing both the individual files and the patterns and connections among files. The respondents were kept informed about our progress throughout this process and were the first to read and comment on drafts of the report.

For this study we interviewed only women. Our sample was small and selected from a limited geographic area. While our ideas were developed to explain the experiences of women, some may also explain the experiences of men. All our ideas must be examined through further research with both men and women and with larger and more geographically diverse samples.

Theoretical Framework

We began our study without a clear theoretical framework. To identify the skills women had learned, we assumed that we needed to record experiential learning in both paid and unpaid work. For this part of the study we drew on the work of Tough (1979) to help identify intentional and unintentional learning projects and on the work of Sansregret (1985) and Ekstrom (1983) to help document prior learning.

Midway through the data analysis, we decided that the work of Belenky, Clinchy, Goldberger and Tarule (1986) offered a theoretical framework through which we could make sense of our findings. Their work examines women's ways of knowing and describes "five different perspectives from which women view reality and draw conclusions about truth, knowledge and authority" (p.3). Their five categories are:

> silence, a position from which women experience themselves as mindless and voiceless and subject to the whims of an external authority; received knowledge, a perspective from which women conceive of themselves as capable of receiving, even reproducing, knowledge from the all-knowing external authorities but not capable of creating knowledge on their own; subjective knowledge, a perspective from which truth and knowledge are conceived as personal, private, and subjectively known or intuited; procedural knowledge, a position in which women are invested in learning and applying objective procedures for obtaining and communicating knowledge; and constructed knowledge, a position in which women view all knowledge as contextual, experience themselves as creators of knowledge, and value both subjective and objective strategies for learning (p.15)

Belenky and her colleagues further divide the procedural category into separate and connected knowledge. Separate knowing is the voice of impersonal reason, knowledge which leads to procedures for understanding ideas (particularly those received from others), and for acting autonomously and being in control. Connected knowing is the voice of personal relationship, knowledge which leads to procedures for gaining access to others' ideas (particularly those created through subjective knowing), and for acting cooperatively and being in communion.

Belenky et al. describe their categories of knowing as "frames of mind" and provide descriptive labels for women based on the individual's dominant way of knowing. Their images of women appear to be relatively static. Our concerns in this study were with the dynamics of learning and the manner in which knowing and knowledge contribute to that learning and are changed in the process. We had trouble identifying the "frames of mind" of our respondents because we asked them to talk in dynamic terms. We decided to examine ways of knowing as dynamic components of learning and to review our themes in terms related to the four dominant ways of knowing -- received and subjective, separate and connected procedural knowing. All the women seemed to use various combinations of these four ways of knowing; some of our respondents could be described as constructed knowers because they were able to integrate all of these forms of knowing and to understand themselves as creators of knowledge.

Received Knowing

Most of the participants had either a university education that prepared them for a profession or formal vocational training that prepared them for an occupation. Some had a liberal university education that had not prepared them for any profession or occupation.

One-half the women were working in the occupations for which they had been formally trained. Among these were the nurse, secretary, police officer, security officer, stationary engineer, sign painter, construction worker, wardrobe mistress, and one of the non-profit agency directors who had a degree in social work. The waitress had received informal training on her first job from the maitre d'hotel.

Some of the women were working in jobs which called for formal training that was different than they had received. Among these were a crafts person with a degree in education, a woman trained as a pharmacist but working as a store clerk, a nutritionist employed as non-profit agency director, and an addiction worker with a degree in psychology and sociology who had responsibilities for conducting staff training programs. Some of the women were working in jobs that required a liberal university education plus administrative or research skills. These women included a manager who had a masters degree in sociology and was hired for her research skills and a student director with a degree in economics and sociology.

We came to view the acquisition of formal credentials through education and training as reflective of "received knowing". The resulting knowledge helped the women learn the skills of an occupation and was frequently a condition of employment. The women, however, rarely viewed such knowledge as an adequate preparation for the specific jobs they were hired to do. The stationary engineer told us that her certificate was just a "license to learn" and that the real learning was done on the job. Another women told us "anything I would study would help me get the technical knowledge but it doesn't help you do everything else".

Subjective Knowing

Many of the skills and qualities the women used and needed on their jobs had been learned experientially. In this category we included skills and qualities learned from previous jobs, from experience as homemakers and mothers, and from community and voluntary non-paid work.

Most of the women had held a number of different jobs. Many of these jobs were unrelated to the woman's current job. For example, the addiction worker had been a supply teacher and had set up a small business with her husband. She says she learned flexibility, people skills and how to deal with government bureaucracy in these jobs, skills and attitudes that she uses in her present job. The manager had worked as a secretary and in a factory; she, too, described herself as having learned people skills and good work attitudes in these jobs.

Many of the women had gained experiential learning growing up in their parents' homes. The stationary engineer and construction worker had both grown up on farms. They learned to do whatever had to be done and to get on with the task, an attitude which helped them on their current jobs. One non-profit agency director talked about helping entertain the friends and business associates of her parents. From this, she learned people skills and gained self-confidence.

Many of the women talked about the skills they had gained as mothers and homemakers. They reported that they had learned to look at things from others' points of view, to resolve conflicts, to be patient, and to be more flexible, all skills and attitudes which they viewed as essential in their present jobs.

Many of the women had gained valuable skills in community and volunteer work. One had worked with disabled children, one with foster children and the nurse had worked with children who were developmentally delayed. A non-profit agency director had worked in a co-operative and had acted as a counsellor for young people. Several women had worked as cub and brownie leaders or as Sunday school teachers. Community and volunteers work was viewed by the women as helping them learn administrative and people skills.

We came to view the skills and attitudes learned informally and experientially as reflective of "subjective knowing". The resulting skills and attitudes are recognized by employers at the time the women are hired, particulary as contributions to the personal qualities the employer is looking for in a future employee. Such personal qualities can be documented for a resume or identified through the interviewing process; some of these qualities are described in job advertisements as "self-starter", "confident", or "good with people". Once the woman is hired, however, this subjective knowing is rarely recognized by employers for the purposes of advancement or remuneration.

The women valued this form of knowing more highly than their received knowledge. As the nurse explained: "I didn't mention the technical skills. Everybody has to have those skills anyway. I do my technical duties the way they should be done but that is not what is important . . ."

Procedural Knowing

While most of the women had occupational skills and appropriate attitudes when they were hired, they all had much learning to do in order to be able to do the specific job for which they had been hired and to fit into the specific work context within which they found themselves. Almost invariably they described this kind of learning as "figuring out" as in "figuring out how to do things", "how to do the work", "how to get the work done in this place", and "how to fit in". A few of the women received informal help from supervisors and co-workers in this kind of learning. Only three women -- the police officer, the administrative secretary and the manager -- reported that their employer had sent them on work-related courses and workshops which helped them in these figuring out processes.

The secretary talked about figuring out how to make things work. She had been trained in clerical skills and had worked at several jobs before her present one. When she worked for an office supply store she had taught herself how to operate the office machines she was selling so that she could do demonstrations. When working on refrigeration units, the stationary engineer noticed that the thermostats on the machines tended to ice up and not perform well. She figured out how to chip ice off without damaging them and was rewarded by being assigned this task permanently since none of the men would or could do it.

Others talked about figuring out how to get the work done. On her current job the secretary had been assigned the task of organizing staff training courses and had figured out how to do this by herself. The typist, who worked in a hospital, had to teach herself medical terminology. The director of student affairs reported that she had to figure out everything on the job. She learned how to write business letters by looking back in the files; she invented her own accounting system; and using the manual, taught herself how to use the microcomputer.

We came to view figuring out how to make things work and how to get the work done as reflective of "separate procedural knowing". As a result of their self-taught skills, the women were able to perform their work more effectively and autonomously and felt more in control of their work environment.

All of the women spent much time obtaining knowledge and ideas from their employers and co-workers. This type of knowledge was sometimes about the specialized tasks of the work, but more often was about the context and human networks of the workplace. We came to view this process as "figuring out how to get the work done here" and "figuring out how to fit in". For example, the administrative secretary learned how to administer a human services section of the organization, how to talk to "all kinds of people", and how to supervise the work of others.

Some, such as the security officer, police officer and addiction worker, came to understand the work context and the human network through observing and talking to supervisors and co-workers. Some, such as the druggist, sign painter and stationary engineer, only had opportunities to observe co-workers and were rarely included in conversations about the work context and human network. Some, such as the three non-profit agency directors, the typist, student director and crafts person, found that the absence of others doing the same kind of work made this aspect of their learning very difficult. One woman told us:

> It took me a full year before I felt that I could effectively give something back to the job. I remember the first six months. I felt like I was sinking with this ship. I guess there was only myself here at the time. . . You kind of learn as you go and build on that.

We came to view this figuring out how to get the work done in the specific work context and figuring out how to fit into the workplace and human network as reflective of "connected procedural knowing". Those women who were able to both talk about their work and observe others were the most likely to remain in their jobs. Those who could only observe and were excluded from conversations with co-workers, particularly those employed in the non-traditional occupations, often found that they did not fit in and eventually left their jobs.

Another aspect of procedural knowing was the extent to which our respondents assumed or were assigned responsibility for helping other employees learn various tasks. These procedures provide the flip side of the connected procedural knowing described by Belenky *et al*. (1986). Rather than just developing procedures for gaining access to the knowledge of others, our women also had to develop procedures for facilitating the process whereby others gained access to their own knowledge about the workplace and its human networks.

Discussion

Each way of knowing serves a different purpose in workplace learning; all are essential. Much has been written about the formal training provided to women by both educational institutions and employers (cf., Jackson, 1987); little has been written about the role of connected procedural knowing, and of associated learning processes, in the workplace. It seems likely that such processes relate to learning which is located in dialogue (Mezirow, 1985), context (Freire, 1985), and language (Usher, 1989).

The issue of context, for example, appears in Melamed and Devine's (1988) critique of Kolb's Learning Style Inventory. Kolb's inventory attempts to identify preferred learning styles or orientations. Melamed and Devine reported that the women in their study had major reservations about the extent to which the inventory accurately portrayed their learning style. One of their primary reservations was the lack of reference within the inventory to the specific context in which learning takes place. The context is crucial to the learning that can take place, particularly in terms of connected procedural knowing. Our study indicates that, within the workplace context, women must be able to find other persons from whom they can gain access to knowledge about the operation of the workplace and its human network if they are to successfully adapt to the workplace.

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Quality of Adult Education: From the Learners' Perspective[1]

Concerns with the 'equality' of education appear to have given way among program evaluators and policy analysts to growing concerns with the 'quality' of education (cf Finn 1987). This shift comes amidst rumblings that our educational institutions are not doing their job. However, stating as is increasingly done, that an educational institution must improve its quality is meaningless unless one can first (1) define and measure educational quality, and (2) determine how educational quality can be managed by the institution.

The present research reports the results of a preliminary study that operationalized educational quality from the perspective of the adult learner. In this study, learners were asked to distinguish among different institutions which cater to the adult student market on the basis of perceived quality. Managerial implications of the study and directions for future research are presented.

Educational Quality

While concerns with educational quality have recently intensified, the concern is not new. From the time when James McKeen Cattell published his first quality ranking in 1910, literally hundreds of attempts have been made to study quality in our educational institutions. Dozens of methodologies have been used studying a variety of underlying dimensions. As Webster (1981) notes however, in the last twenty years, six types of methodologies have been used to rate quality more than any others. "Three of them are based on the accomplishments of colleges' and universities' faculty members, two of them on the accomplishments of their students, and one on the amount and quality of their 'resources'---their educational expenditures, physical plant and so on" (p. 20).

And although it runs the risk of over-simplification, the generally agreed upon outcome of all these studies, using all these methodologies, can be summed up in the comment by Astin, "...it is the highly selective and relatively large institutions that are at the top (eg., the Ivy League) and the large but nonselective institutions that occupy the bottom (eg., the community colleges)" (1979, p. 16). Virtually by definition then, broadening access beyond the most highly able students results in a low quality rating.

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A number of problems have been identified in current methods for studying quality of education (cf Webster, 1981; Conrad and Blackburn, 1984; Litten and Hall, 1989), for it is a poor measure of quality that condemns the majority of adult students, whether part or full time, to studying in institutions of low quality. One problem with these methods is the perspective taken by the researcher. Very few studies have been undertaken to measure the quality of the educational experience from the client's perspective. In virtually all cases, the perspective taken is that of an expert panel of either faculty, deans or policy analysts. In those cases where the selectivity of an institution's admissions policies is used as a proxy for quality (cf Astin, 1979), researchers have assumed that the institution preferred by the top 5% of the applicant pool is the institution of highest quality. This assumption, that quality totally determines choice, continues to persist in the face of a great deal of evidence in marketing that consistently shows that only occasionally do people choose the highest quality alternative (see for example, Olshavsky, 1984). What is assumed in these studies is precisely the relationship that most needs to be empirically demonstrated.

A recent study has specifically addressed the taken-for-granted correlation between attractiveness and quality. Litten and Hall (1989) note, "the aspects of institutions which students say best represent institutional quality to them differ somewhat from the characteristics of institutions that are most highly associated with their rankings of an institution's relative attractiveness" (p. 320). In summary, the perspective of the client is too seldom used in measuring quality and when it is used, quality is proxied by attractiveness.

A second problem with current measures of assessing the quality of educational services lies in their being no test for adequacy. As Conrad and Blackburn (1984) found in their review of quality, to say that a library has a given level of holdings, says nothing about the adequacy of those holdings. The volume of books in the library is not a measure of the comprehensiveness or accessibility of the library. And it is the accessibility of libraries, courses, instructors and even entire institutions that are rarely measured by traditional quality assessment approaches.

An Emerging Theory of Quality

As noted by Litten and Hall (1989), the field of marketing generally, and consumer behavior in particular, is beginning to make some progress in defining perceived quality of service, the class of purchases into which education falls. According to this literature (cf Parasuraman, Zeithaml and Berry, 1985), perceived quality is the result of an evaluative judgment that contrasts what is expected by the client, with what is actually experienced by the client during the service encounter. The attributes of the service upon which these expectations and perceptions are formed are thought to be those non-price aspects of the service deemed most salient to the client (cf PIMS Newsletter No. 33). For example, to the extent that a student's expectation that institutions should offer courses that lead to employment is confirmed or positively disconfirmed by actual experience with a specific institution, the student's perceived quality rating would be higher than if their expectations were negatively disconfirmed. The degree and magnitude of confirmation/ disconfirmation constitutes the quality judgment.

Though not without its drawbacks, using an approach to educational quality that is premised upon the perceived quality of services and client based expectation and perception judgments, has several features that are very desirable in a measure of quality. First, it is conducted from the perspective of the service recipient (the learner), not the service provider. Second, it is capable of tapping the adequacy of the institution's offering, not merely the volume or frequency. Third, it is based on the perceptions of a random sample of students, not just a few outstanding ones as happens in typical reputational studies. Finally, it is multi-dimensional and based on many aspects of the adult learner's experience.

The Study

In a small scale study designed to determine whether learners were able to distinguish between competing institutions on the basis of perceived quality, adults were surveyed for their expectations and perceptions of three institutions catering to the adult market in a mid-sized city.

Residents of the city were first contacted using a random digit dialling method and asked several indirect questions to determine if they qualified as learners. Those qualifying were asked to cooperate in a second stage of the study in which personal interviews were conducted. Of the more than 500 subjects contacted by phone, 124 respondents both qualified for, and participated in, the personal interview stage. Subjects provided their expectation levels of educational service on 26 attributes previously generated by an extensive literature search and interviews with educators (see Appendix A for a list of the attributes). They also rated each of the three institutions on the extent to which these institutions satisfied their expectations.

Although the total N for the study is too small to provide high reliabilities for factor analyses, in the interest of parsimony and clarity of presentation, and in recognition of the study's preliminary nature, the following discussion uses seven factors into which the original twenty-six attributes collapsed.

Table 1
Perceived Quality Ratings

Factor Name	Expected	P	PQ[3]	P	PQ	P	PQ
		A[2]		B		C	
Program Delivery	4.29	3.90	-.39	4.26	-.03	3.60	-.69
Assurance	4.07	3.81	-.26	3.59	-.48	3.45	-.62
Facility	3.92	3.93	.01	3.86	-.06	3.38	-.54
Access	3.80	3.97	.17	3.78	-.02	4.04	.24
Applied Emphasis	3.52	4.13	.61	3.81	.29	3.45	-.07
Friendly	3.04	3.69	.65	3.83	.79	3.32	.28
Extra-Curric.	2.35	3.63	1.28	4.24	1.89	3.19	.84
Composite Scores	3.57	3.87	.30	3.91	.34	3.49	-.08

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[2] . Due to the proprietary nature of the research, institution names are kept confidential.

[3] . Perceived Quality (PQ) is equal to P-E.

Table 1 shows the factors and the ratings of each institution on the learners' perceptions (P), expectations (E) and resultant perceived quality assessments (PQ). Data were gathered using a 5 point Likert scale where higher numbers reflect higher quality.

A number of findings in Table 1 bear highlighting. First, the factors appear to have face validity as they seem to capture major dimensions of the learning experience for students attending educational institutions. Second, the expectation levels appear to be of the magnitudes predicted. For example, program delivery has a much higher expectation level than access to extra-curricular activities. This is consistent with most beliefs about adult learners. Third, assurance and convenience are very significant to the respondents in our study. This gives credence to the notion that traditional approaches to quality which ignore features such as these, are insufficiently tapping the quality construct. Fourth, using a model of perceived quality that includes both expectation levels and perceptions provides additional diagnostic information over one that provides perceptions alone. For instance, a perception-only model would lead to the conclusion that access to extra-curricular activities is of approximately equal significance to the remainder of the factors given its perception levels at the three institutions. Yet, when the expectation levels for the various factors are considered, it is clear that extra-curricular activities are much less significant than many other factors (2.35 compared to 4.29 for program delivery). In fact, the overall composite perceived quality ratings (last row in Table 1) for institutions A and B are due in large part to an averaging of very high performance on less significant factors and only marginal performance on the most significant factors. This is a potentially important managerial insight which would be lost in more aggregated models.

Overall, the results indicate that adult learners are able to distinguish among several institutions on the basis of perceived quality and that the results can have managerial implications for an institution's administration.

Directions for Future Research

Several directions for future research are indicated by the results to this preliminary investigation of client-centred educational quality. The first direction lies in larger scale efforts designed to determine if the tentative conclusions drawn here bear up under further scrutiny. Especially needed are larger samples. A second direction lies in attempting to determine if the adult market can be segmented according to their expected levels of quality. Is it possible to identify commonalities among those individuals who choose one type of institution over another? Third, implications for future research are posed by the relatively high standings achieved in this study of the assurance and convenience factors. Not only would these items not be measured by traditional measures of quality in education, any efforts at increasing access and assurance would be viewed as detracting from quality, not adding to it. The reason of course, lies in the fact that traditional approaches to quality are taken from a perspective other than the learner's. When the learner's perspective is considered, equality of access to educational resources does not detract from quality, it actually constitutes quality.

Appendix A
Attributes and Factors

Factor Name	Attributes
Program Delivery:	knowledgeable teachers, good quality programs, high quality students, competent graduates

Assurance:	safe grounds, personal attention by faculty, courses with desired content, approachable recruitment personnel
Facilities:	comfortable classrooms, good library, modern equipment in classes/labs, lots of parking
Convenience	convenient location, courses at convenient times, ease of registration
Applied Emphasis:	employment assistance to students, courses that lead to employment, programs needed in the community
Friendly:	good social life, courteous students, friendly campus atmosphere
Extra-Curricular:	good intercollegiate teams, attractive campus grounds, access to extra-curricular activities, good athletic facilities

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CARACTERISTIQUES DES MODES DE PENSEE DU VISITEUR-ADULTE AU MUSEE

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INTRODUCTION

Le comportement du visiteur au musée a été l'objet de plusieurs études, chacune abordant le sujet sous un angle différent. Mentionnons parmi ceux-ci les attentes des visiteurs (Thier & Linn, 1976; Serrel, 1980; Tressel, 1980; Belcher, 1984), les catégories de visiteurs (Pott, 1963; Morris, 1972; Hudson, 1977), la mesure des connaissances acquises (Screven, 1975, Shettel, 1968), le parcours des visiteurs sur le plancher de l'exposition (Veron et Levasseur, 1983), le degré d'attention accordé par les visiteurs aux exhibits (Robinson, 1928; Melton, 1930),la proportion de visiteurs qui lisent les étiquettes (Borun & Miller, 1980). Les résultats de ces études ont apporté un éclairage certes appréciable sur le visiteur, mais elles se sont penchées sur des aspects périphériques du fonctionnement du visiteur et ont porté sur des variables mesurées presqu'exclusivement de manière quantitative.

Nous avons voulu privilégier une approche différente du visiteur. Nous nous sommes intéressé à la communication, au contact qu'il établit avec l'objet muséal, au dialogue qu'il entretient avec ce dernier. L'approche exploratoire de notre recherche nous a permis d'étudier le contact du visiteur dans son ensemble et dans le détail, un peu comme si nous avions examiné une tapisserie à la loupe, tout en jetant un regard global sur l'oeuvre. Pour pouvoir s'offrir ce regard sur le visiteur, nous avons recueilli les verbalisations de 45 adultes visitant un musée de sciences naturelles. C'est à partir de ce matériel dactylographié que nous avons étudié le contact, la communication entre le visiteur et l'objet.

LES QUATRE DIMENSIONS DU CONTACT DU VISITEUR ADULTE AVEC L'OBJET MUSEAL

Le découpage en unités simples du matériel recueilli nous a permis d'identifier quatre grandes dimensions qui participent au contact. Il s'agit des dimensions : perceptive-évaluative, imaginaire, rationnelle et affective. Chacune de ces dimensions comporte des catégories qui témoignent de l'activité du visiteur.

QUELQUES OBSERVATIONS SUR CES DIMENSIONS

1) Le visiteur est très actif dans l'échange qu'il établit avec l'objet muséal. Cette relation est multidimensionnelle. En effet, les visiteurs puisent, de manière inégale, dans chacune des dimensions les éléments leur permettant de donner un sens à l'objet. La dimension perceptive-évaluative permet au visiteur de recevoir l'objet par les sens, et une "décision" est prise

sur la poursuite ou l'arrêt du contact, le visiteur appréciant ou non l'objet. La dimension imaginaire fait apparaître des images, des impressions liées de près ou de loin à l'objet. La dimension rationnelle vise l'organisation du matériel pour arriver à la connaissance de l'objet, de soi ou de l'univers. La dimension émotive enfin, exprime les réactions du visiteur face à l'objet, qu'elles soient positives ou négatives.

Les visiteurs se distinguent les uns des autres. Chacun élabore sa propre organisation à partir des catégories de chacune des dimensions. Il ne semble pas y avoir de démarche type ou de séquence unique dans le contact qu'un visiteur entretient avec l'objet.

2)Entre chacune de ces dimensions s'exerce une dynamique interne qui alimente ou réduit le contact. Les liens très étroits qui se tissent entre les quatre dimensions "fabriquent" la trame polysémique du contact. Le plaisir et l'apprentissage, auxquels la plupart des muséologues attachent tant d'importance lorsqu'il est question d'évaluation, s'intègrent à la dynamique produite par l'interaction des quatre dimensions. Le plaisir nous est apparu comme perméable au jeu des autres dimensions. Celles-ci se chevauchent parfois, chacune pouvant provoquer l'apparition des autres ou les justifier. Ceci, tout au long du contact du visiteur avec les objets qu'il regarde. Conséquemment, traiter chacune de ces dimensions isolément équivaut à ne présenter qu'un portrait incomplet de la réalité.

3) Cette dynamique interne entre les dimensions s'accompagne

d'une dynamique externe avec l'objet. Les deux pôles de l'échange, le visiteur et l'objet présentent chacun un spectre de significations, de nuances. La convergence de l'un vers l'autre anime le contact, la rencontre, crée des ponts. La divergence, au contraire, crée la distance, le non-partage.
La responsabilité du contact n'appartient donc pas seulement au visiteur, pas plus qu'au muséologue, mais se partage entre chacun des acteurs de la communication.

4) L'étude de la dimension affective nous permet de comprendre les multiples facettes du plaisir vécu par le visiteur au musée. La surprise, la curiosité, le rire et le plaisir font partie de la gamme des phénomènes affectifs positifs ressentis par le visiteur au contact de l'objet. Ces phénomènes tiennent leur origine tant du "savoir officiel", celui appartenant au monde de la certitude, de la culture collective que du "savoir intime", celui appartenant au monde de l'expérience individuelle. Chacun des savoirs procure des plaisirs dont la saveur est différente, mais tout aussi appréciable pour le visiteur.

CONCLUSION

Ces observations nous permettent de faire un pas de plus dans la compréhension de ce que vit un visiteur adulte au musée. Elles nous permettent d'apprécier la complexité et la diversité des contacts pouvant être présents au musée, sans toutefois pousser à la dispersion paralysante à laquelle on doit faire face dans une approche phénoménologique qui renvoie à l'idiosincrasie de l'expérience de chaque visiteur. Plusieurs caractéristiques nous permettent de cerner la nature du contact: il est inachevé, il se compose de bribes significatives se greffant les unes aux autres; il évoque le passé, s'attache au présent ou se projette vers l'avenir; il puise dans le connu comme dans l'inconnu; il est multidimensionnel, il se contente parfois de diverger d'un indice de signification à l'autre ou converge en enfilant sur une même dimension les éléments qui l'alimentent. Ces observations nous permettent également, comme Alt et Griggs (1984) en soulignaient l'importance, de comprendre ce à quoi réagit le visiteur et pourquoi il en est ainsi.

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DEVELOPMENTS IN RECOGNIZING WORK-BASED AND PRIOR LEARNING IN SCOTLAND

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ABSTRACT/RÉSUMÉ

In this paper I describe some exploratory research that was carried out during a year-long sabbatical in Scotland which ended in the summer of 1989. I attempt to identify efforts at recognizing work-based learning and prior learning assessment in Scotland in the context of the Thatcher government's economic policies.

Dans le présent article, je veux rendre compte d'une recherche exploratoire menee en Écosse pendant une année sabbatique qui a pris fin à l'été 89. J'ai tenté d'identifier les efforts apportés là-bas, dans le context des politiques économiques du gouvernement Thatcher, pour reconnaître l'importance de l'évaluation de l'apprentissage en milieu de travail et l'évaluation des apprentissages antécédents.

A. INTRODUCTION

Widespread changes in post-secondary educational opportunities in Britain have heralded a growing interest in recognizing work-based learning and the assessment of prior learning. The Thatcher government has been anxious to see the education system more aligned to meeting the needs of industry. Three forces have been key in shaping government policy as outlined in the White Paper "Employment for the 1990's" (Department of Employment, 1988). These forces include the sharp decline in the available supply of 16- to 19-year-olds; the increasing global competitiveness, particularly with respect to the removal of trade barriers in Europe in 1992; and the changing nature of work as new technology quickly replaces old.

Scotland's response to the government's earlier White Paper "A New Training Initiative" (1981) was: "16-18's in Scotland: An Action Plan" (1983). The Action Plan was initially proposed as a radical reform of non-advanced vocational further education (technical education similar to that found in our community colleges) culminating in the establishment of a single modularized certificate called The National Certificate. The idea was to make this form of education more flexible, more available, and to allow for the mixing of academic and vocational qualifications.

A quasi-autonomous government agency, The Scottish Vocational Education Council (SCOTVEC), was established to oversee the National Certificate. I spent considerable time at SCOTVEC looking at a number of research projects, particularly the projects concerning the accreditation of work-based learning and prior learning both of which were pertinent to our own project on prior learning assessment at Athabasca University.

Scotland has been leading the country in these developments and has a written commitment to keep the collaborations with business "education led". There are similar developments in England (e.g., National Certificate and Vocational Qualification - NCQV) which are building on the Scottish experience. The Action Plan has gone far beyond the 16- to 18-year-olds and similar opportunities are being pioneered in adult and higher education.

Data was collected from in-depth interviews with individual researchers, project managers, research agency heads, senior civil servants, representatives of accreditation agencies, project clients, and university and college staff. I was a participant observer on steering committees and research teams associated with several of these projects.

B. OVERVIEW OF CONTINUING AND HIGHER EDUCATION

At this point, a quick sketch of the structural elements in the British education system may be in order, particularly as it related to my own inquiries in Scotland. Of the most able 15% of the British population, about half attend the traditional universities while the remainder pursue degree studies or related work (Higher National Diplomas) at the English polytechnics or the Scottish central institutions. The most prestigious awards offered by the polytechnics and central institutions are degrees and post-graduate qualifications validated by the Council for National Academic Awards (CNAA). This situation is changing as the CNAA devolves its power of validation to the well-established polytechnics.

The Higher National Diplomas are validated in Scotland by SCOTVEC and in England by the Business and Technical Education Council (BTEC). However, this Diploma and its part-time equivalent (Higher National Certificate) are not only offered by the polytechnics, but also in the further education colleges which are administered by the local authorities (roughly comparable to Canadian provinces). The main work of the further education colleges, though, is at the technician, craft, and semi-skilled levels.

There are two major government departments responsible for education. The Scottish Education Department, under the administration of the Secretary of State of Scotland funds and administers most educational matters pertaining to Scotland. The Department of Education and Science (DES) is concerned mostly with education in England and Wales. The Training Agency (TA), formerly the Manpower Services Commission, cuts across both of these jurisdictions in delivering government programs aimed at on-going training in industry. The Training Agency also offers programs for the unemployed.

C. SCOTVEC VISIT

I was based at the Scottish Vocational and Educational Council (SCOTVEC), an accreditation agency. SCOTVEC is largely responsible for maintaining quality control of the National Certificate, a type of technical degree. The decision to spend more concentrated time here was made on the basis of the research and development that was being initiated from SCOTVEC in the area of prior learning assessment. What made these projects unique was the centralized support they were receiving and the massive scale in which they were being introduced. Relative to earlier times, the British education system is being opened up with much more flexibility of entry and exit and many more options for modes of study.

D. ACCREDITATION OF WORK-BASED LEARNING PROJECT

The accreditation of work-based learning project was in the final stages of its first phase when I arrived. The project was high profile and material from the project was treated as politically sensitive. I was, however, able to read the final report before it was "cleaned up" for public consumption and much of the interesting stuff was removed. A study to follow up on this project was commissioned by the Training Agency while I was there. Access to information about this study was difficult to obtain and researchers were reluctant to talk about it. I believe there was an attitude that: "These studies are designed to give Scotland a competitive edge in the next decade. Why would we share our findings with an outsider?"

E. ACCREDITATION OF PRIOR LEARNING PROJECT

The accreditation of prior learning project was funded and organized through SCOTVEC but, in fact, was almost entirely carried out at Telford College of Further Education in Edinburgh. The purpose of the project was to establish a working-service model for prior learning assessment which would have generality across Britain. When I left, plans were underway for expanding the service to all colleges across Scotland. Part of the project involved the preparation of training materials for educators to carry out the learning assessments. Thus, the immediate client group for this part of the project was the educators themselves. These training materials were prepared for use in open- and distance-learning situations.

E. TWO QUESTIONS

The massive changes in education in Britain and the speed at which they are being implemented give rise to many questions, not a few of which are unanswerable at the moment. I will examine only two questions and limit them further to the projects just mentioned in order to give a sense of some of the specific government initiatives in this area.

Question 1:

What means are used to determine what is important (i.e., what are the important "learning outcomes") with regard to learning in the workplace, in collaborations among business, government, and education?

The determination of what constitutes important learning in the workplace is progressing on several fronts. First, on a general level, the Thatcher government seems to want industry to take the lead in determining what is important. The problem, in simple terms, is that industry to date has been unwilling to invest in training its workforce. Coupled with the estimations of sharp declines in available skilled workers in the 1990s, the government wants to shift the management and design of training from a system in which the private sector has an advisory role to one which is led and financed by the private sector.

There are variations between the specific direction taken by Scotland and the rest of the country. I will focus on Scotland since I am more familiar with it. An agency, Scottish Enterprise, was formed in the spring of 1989 from a combination of the Scottish Development Agency (an agency devoted to attracting industry) and the Training Agency (Department of Industry for Scotland, 1988). The terms of reference for this new Agency were to:

"stimulate self-sustaining economic development and the growth of enterprise, to further improvement of the environment, to encourage the creation of viable jobs and the reduction of unemployment, and to improve and keep up-to-date the skills of the Scottish workforce" (p. 11).

Scottish Enterprise would be decentralized into approximately 12 Training Enterprise Councils located across the country. These local agencies will be responsible for assessing the local labour market, arranging the delivery of national training programs, developing training for local needs, fund raising, tendering contracts for local training, and promoting its activities. In effect, each Training Enterprise Council would operate as a partial business itself. It would employ about 50 staff and operate on a 20 million pound budget which would be transferred from the Training Agency. Each Council would have a board of twelve directors appointed by the Secretary of State. Eight directors were to be successful chief executive officers of industry while the remainder would come from education, local authorities, trade unions and the voluntary sector.

Second, most educational research money for basic studies has suffered cutbacks over the years. In fact, the University of Glasgow's Department of Adult and Continuing Education a few years ago interpreted a cutback in its annual grant from the Scottish Office as "a loss of interest by the Scottish Office in universities' attempts to respond to society's broader needs" (University of Glasgow, 1986, p. 10). It appeared as if this attitude continued to reflect the government's attitude toward the universities. Instead, much money has been put into the Training Agency which tenders to those agents in education, including universities, which come closest to following the imposed guidelines which are all tied to government policy.

Third, at a less global and political level, the modularization of the National Certificate (Scottish Vocational Education Council, 1988) has certainly provided a method of determining more explicitly what is important in the learning activities. A number of agencies and training groups have emerged to provide technical support to the National Certificate. One such group was the Curriculum Advice Support Team (CAST) which operates under the umbrella of the Scottish Office. It works in a similar way to the instructional design unit in open-university course teams. Subject-matter experts are aided by instructional designers in specifying explicit learning outcomes for the modules.

Fourth, the New Training Initiative (Manpower Services Commission, 1981) foresaw the establishment of new employment standards which reflected competence to perform effectively in the workplace. The Occupational Standards Branch of the Training Agency has been charged with establishing these standards for each occupation in Britain by 1992. They have worked with professional management groups and are moving into the educational occupations including higher education. In each sector, the Training Agency works with members of a Lead Industry Body, a group of individuals who represent the occupation or profession. The examining and validating bodies are represented on this Body as well. Where an industry or profession is unable to provide representatives itself, the Training Agency selects them.

The idea is to mesh the competence-based provision in education with the competence-based occupational standards determined within industry. The broad direction for this development is spelled out in the White Paper: "Employment for the 1990's" (Department of Employment, 1988).

Question 2:

How are these important learning outcomes assessed and by whom?

In further education, learning outcomes for the National Certificate are monitored by agents of SCOTVEC, often contracted college instructors, to ensure quality and adherence to the national standards. There are ways of modifying the modules or adding to the Certificate but all of it must be approved by SCOTVEC. As the framework of modularization moves into higher education by way of the Higher National Certificates and Diplomas (an alternate route to university), SCOTVEC will also monitor these.

For the polytechnics and central institutions, the Council for National Academic Awards (CNAA) is the validating and examining body. This agency is currently awarding degree credit to businesses such as IBM for some of its own in-house training programs. At the time I was leaving the government was considering giving some of the larger corporations their own degree-granting status. However, a chief executive officer of Shell was quoted as saying that his company did not want the bother of accreditation control.

For the universities, their own degree regulatory bodies continue to operate much the same as always, although there is pressure mounting for more flexibility in the transfer of credit between institutions. The CNAA's Credit and Transfer Award Scheme (CATS), a national program of credit accumulation and recognition, is certainly breaking the new ground in this area creating the distinct impression that perhaps the universities should also participate. Institutions such as the Open University which might have been expected to lead the way in the recognition of prior learning, have been slow to respond. The polytechnics appear to have taken most of the initiative in this area.

In summary, this short overview has explored the context and some of the new developments in recognizing work-based and prior learning in Scotland. Given the nature of changes in British education, only a few of which have been mentioned here, it will take more time to evaluate the results. Nevertheless, urgent questions have to be asked about the overwhelming focus on jobs, on criterion referencing, on speed, and on the assumption that any of this will ameliorate pressing social problems.

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A COMPARISON OF MAINLAND CHINESE UNIVERSITY STUDENTS STUDYING IN CONVENTIONAL CLASSROOM MODE AND DISTANCE LEARNING MODE

Patrick Pow

INTRODUCTION

In China, the ratio between undergraduate students in conventional modes and distance modes of learning is about 2:1 (Pan, 1985). Mainland China probably also has the largest distance education population in the world (Tang, 1984). When investigating students learning patterns in China, the study of distance learning students is essential. The target group of this study includes students actually registered in either conventional or distance classes of the same disciplines at a Chinese university located in Guangdong Province. The chosen site is a multi-disciplinary institution of higher learning and one of the key universities in China.

METHODOLOGY

To look at learning from the perspective of students, researchers have used at least three different approaches, namely, learning styles, learning environment and learning habits. First, more than 30 instruments/models have been developed in North America, Europe and Australia to study/explain the various styles of learning among children, youth or adults. To name just a few, David Kolb's Learning Style Inventory (1978) and Myers-Briggs Type Indicators (1980) are among those being used extensively in North America. The study process of John Biggs (1979), the deep and surface learning approaches of F. Marton and R. Salji (1976) and the learning strategies of G. Pask (1976) are popular in the U.K., Europe and Australia. Second, many educators have conducted research on learner's behaviours in connection with their environments such as their life crisis (Moos, 1976), the behaviours and effect of their teachers (Brophy, 1979), interrelation of school, teacher and student (Centra & Potter, 1980) their teachers' perception (Levine & Wang, 1983), their intellectual and affective development (Perry, 1970; Pascarella, 1985) and their physical surroundings (Fraser, Anderson & Walberg, 1983). Third, other researchers, including Hogan and Hendrickson (1984), examined people's study habits. In fact, the three approaches complement one another because a learner usually adjusts his/her learning habits to the learning environment surrounding him/her and consequently his/her learning style is to be developed.

Among the many researchers interested in studying learning approaches, only a handful reported on adult students and/or distance learners. The study habit survey conducted by Hogan and Hendrickson (1984) was specifically targeted to adult college students. The perceptual learning style was also developed to analyse adult learners of two age groups, 1) 25 to 50 and 2) 50 and above (James and Galbraith, 1985). Coggins (1988) and Kelly and Shapcott (1987) used quantitative and qualitative methods, respectively, to investigate different aspects of adult distance learners. In 1983, Cropley and Kahl proposed a model to compare face to face and distance learners and later in 1987 designed a questionnaire, distributed to 289 students to find out if the result would support their model. After careful analysis, the author decided not to apply any of the above models/instruments to the target group because Chinese customs are quite unique and considerably different from western culture.

To understand patterns of experience, grounded thory researchers (Glaser and Strauss, 1967) gathered data about the 'lived' experience of participants. Asking participants context specific questions and participant observation are the two most common strategies used in grounded theory studies to collect data (Hutchinson, 1988). In light of this, the author attempted to use a qualitative approach using semi-structured in-depth interview to obtain information on everyday life experience of the participants. The goal of this kind of method is further illustrated by Bogdan and Biklen (1982, p.42) that "the researcher's primary goal is to add to knowledge, not to pass judgement on a setting. The worth of the study is the degree to which it generates theory, description, or understanding."

Interviews

Both distance learning students and full-time undergraduates of two disciplines, Chinese Language & Literature and Philisophy were selected. The interviews began, as planned, in mid-January, 1989 and continued until mid-May, 1989. The model length of all interviews averaged an hour to one hour fifteen minutes. The use of audio tape recording was generally seen to be un-obtrusive. One participant was even anxious to dub a copy of her own interview. The author had also interviewed 7 teachers, two of them being distance education tutors, for verification purpose.

Secondary Data

Besides interviewing the participants and their teachers, two other data collection method were adopted. First, after each interview, the interviewer asked the participant to fill out a study log outlining his/her previous day. In the case of the full-time undergraduate students, a request for two additional study logs was forwarded to the participants on the days following the two preselected dates specified by the researcher in the spring term of the academic year 1989/90, during which the research project was carried out. Second, since most correspondence courses offered a once-a-week, for up to 15 weeks, tutorial package for any interested distance education students, the researcher attended one of the tutorial sessions.

ANALYSIS OF DATA

A total of fifteen conventional classroom students and eighteen distance learning students were interviewed. There were 9 male and 6 female full-time classroom students between the ages of 19 and 21. Among the 11 male and 7 female distance learners, the oldest was 58 and the youngest was 23, with an average age of 38. 77% (N = 14) of the part-timers were married with one or two children; 100% had full-time employment; 72% (N = 13) passed examinations on six out of a minimum of ten required and two elective courses.

The transcription of the recorded interviews was treated as the main source for interpreting the learning experiences of the participants. As Perry (1970, p.74-75) indicated, the analysis of data could be "......through semi-structured interviews and observations and develop a categorization system and conceptual framework as the study continues. This research method aims to identify elements of order, system and consistency in a particular area of study with an analysis of the data based on the categories or conceptual frame-work which has evolved."

The result indicates that the study patterns of students in conventional classroom mode and distance learning mode differ in the following categories: a) the amount of materials studied (including reference/optional readings), b) time spent on preparation for examinations, c) methods of preparation for examinations, d) attitudes towards types and content of instruction received and e) views on value of the qualifications sought. The two groups of learners also hold similar views on two other categories: f) attitudes towards assessment and evaluation methods, g) influence of their family members.

The Amount of Material Studied

Most full-time undergraduate students utilized the University Library frequently. Since all full-time undergraduate students lived on campus, the only place for them to find reference books, magazines and newspapers was the library. Many of them included optional readings in their study schedules. The adult distance learners, however, concentrated only on the correspondence materials and for those who attended tutorial sessions, their "lecture notes", as well. (The researcher observed one tutorial session on the course Famous Chinese Writers. About three hundred showed up in a hall with 750 seats. The tutor lectured for the entire three hours with a short break of 15 minutes. More than ten students queued up to ask questions during the break. Many students also took notes during the tutorial session.) One adult student told the researcher that it was a waste of time to read anything other than the correspondence materials because he failed an examination after reading optional materials. He had then developed a better way to prepare for examination, i.e., to go through only the correspondence materials and to systematically and logically guess what types of questions would be asked in examinations.

Time Spent on Preparing for Examination

Suprisingly, 14 out of the 15 full-time students said they procrastinated in doing term projects for any courses and waited until one/two weeks or even a couple of days prior to final examination before studying for it. For this group of students, the always deligent Chinese student image is really only a myth! The reason for this behavior is described below under the section 'views on the value of the qualifications sought.'

As for the distance learners, more than two-third (N = 13) said that they studied every night for one-and-a-half to three hours. Among those who did not study regularly, one described his way of studying, 'I started a month before the examination. Usually, the government department I work for makes allowance for study leave; I take ten days off before the examination.' In fact, everyone except 2 persons took some time-off, ranging from one to 10 days, to prepare for examinations. Indeed, the distance learners lived up to the traditional deligent student image as they spent much more time studying.

Methods of Preparation for Examination

Both full-time students and the distance learners who attended tutorial sessions regularly suggested that attending lectures was the first step to take to prepare for an examination. But not everyone agreed that taking notes in class was necessary. Among the distance learners, only two out of the eight who attended some tutorial sessions indicated that it was crucial to study lecture notes before examinations. The importance of note-taking among full-time students was overwhelming. All of them believed that studying lecture notes before examination was essential.

Beside lecture notes, most everyone studied their text books and/or correspondence materials. In addition, some students from both groups emphasized that, if time permitted, it would be worthwhile to browse through magazines or journals on current and social affairs. Three types of study methods can be found as follows: (a) in order to prepare for examinations, some people first glanced through, then outlined the important points and subsequently spent more time going through textbooks and/or correspondence materials in details; (b) others preferred to dig into each chapter right away until they comprehended it and then moved on to a new section; and (c) the rest of them just skimmed through the materials several times. Perhaps, the first group of students were using what Morton and Salji (1976) and Pask (1976) identified as the deep approach whereas the third group might be using the surface approach and the second group could be using either approaches.

The conventional classroom students seemd to have a variety of study methods including organizing some informal small study groups with classmates to study together; asking teachers and/or fellow students questions; attending what they called the question-and-answer period which was usually held before the examination. Some students said it was really useful to attend the question-and-answer period as they could expect some hints from the professors. This latter method fitted into one of the learning style theories stated by McKeachie (1980) that some students would find out what types of examination to be expected and then change their learning styles accordingly to prepare for the examination.

The adult distance learners, in contrast, did not have access to teachers and fellow students although one of them did try to make contacts with a full-time student. Another learner said she was encouraged and assisted by her husband as the couple took some courses together. For those who attended tutorials, they were acquainted with a few other adult students but were unable to get together to study. Nor could they discuss their ideas on phone since very few families in China could afford to install a telephone at home.

One other method was used but mainly by the distance learning group. They completed most, if not all, of the assignments and exercises provided in the last section of each lesson in the correspondence materials. The full-timers finished only a small number of exercises even if they had time.

Attitudes Towards Types and Content of Instruction Received

Apart from attending lectures, all except one (N = 14) of the conventional classroom students experienced various types of instruction including group discussion, buzz group, debate, group project, pairing up to question each other, and summarizing a lesson in front of the class. Among the fifteen interviewees, more than two-third told the interviewer that the content of a lesson was more enjoyable and much easier to understand after they had participated in one of the instructional activities mentioned above. In terms of the quality of the lectures, their views could be summarized as: (a) younger teachers generally were better prepared but some of them did not know how to express themselves, (b) older professors could be classified as: excellent or terrible, because either they were knowledgable and knew how to lectur or they knew little about the subjects and their lectures were boring, (c) the majority of the teachers did not include questioning or discussion time in their lectures, (d) most participants skipped classes if they felt the quality of the lectures would be poor.

The adult learners were all very grateful that the university had designed correspondence course materials for them. In the past, second chance education was not available. Many stories told by the interviewees were around the following themes: (a) too many of them missed out the chance of entering universities due to the stop-gap strategy to fill the shortage of manpower in many fields not requiring academic qualifications; (b) the insufficient numbers of higher education institutions and the limited enrollment quotas; and (c) the Cultural Revolution that had gone on for a good ten years. For those who attended the tutorial sessions, they had very kind words about the tutors. If they did not understand the lectures, they considered it their own fault (e.g. low education standard) rather than the tutors!

Views on the Value of the Qualifications Sought

Before 1987, most of the university graduates were assigned to different Government units or Government-owned business firms upon graduation. But since then, the graduates were allowed to look for suitable jobs in the private sector. Most of them considered their qualifications as an important asset for job hunting purposes. About half of them were optimistic and the other half were pessimistic about their future. For those who felt that they could find a good job, they were confident that the use of Chinese in all official correspondence should help them, Chinese or Philosophy graduates, to work for important Government units or private firms. For those who felt otherwise, they did not think their degrees would be so useful and wished that they were in Business or Economics. They imagined they would be working for an unimportant Government unit or be employed to do some sorts of intellectual work such as a teaching assistant in the university, which would result in earning so little that it would hardly be enough for one person to live on, not to dream of getting married or having a family. (For comparison purpose, the researcher asked for evidence: in Guangzhou, a texi driver could earn over 100 Yuen a day, whereas a teaching assistant would earn something like 70 Yuen a month; an associate professor's or a surgeon's monthly salary would be about 200 Yuen but the tips and wages of a waiter/waitress could range from 50 to 300 Yuen a day, depending in which restaurant/ hotel the person was employed.) There was a depressed feeling among academics and university students not just on the study site, but on other campuses located in the same city. Two lines in a popular folk song sang by some interviewees went like this: 'It is better to be a barber (who uses barber knife) than to be a surgeon (who uses surgical knife); it is smarter to sell salty duck eggs than to invent atomic bombs (which is translated as atomic eggs in Chinese).'

While realizing that the society was changing and a university degree would not help them to find a new job or get a promotion, the distance learners valued the courses they were taking. Friends and relatives of some of these adult learners even challenged them to quit studying but all of the students were eager to continue pursuing their qualifications. To quote some of their own comments: (a) my father was a graduate of this university, I always want to follow his footstep to get a degree from the same university, unfortunately, there was no opportunity for me when I was younger; and (b) it doesn't bother me if others want to earn more money, my satisfaction comes from the knowledge I've learned so far.

Attitudes Towards Assessment and Evaluation Methods

All participants were accustomed to the traditional assessment or evaluation methods adopted in their previous learning experiences, be it in secondary school, adult literacy course or whatever. Their attitudes towards the present method used in their university classes, i.e. mid-terms and final examinations, were extremely positive. Unlike western adult learners, these students had not been exposed to other assessment and evaluation methods such as the learning contract suggested by Knowles (1980).

Influence of Family Members

'A room in their home had been clear for them to study at night or early morning' was a common phenomenon for students in both conventional and distance learning modes. Most students in both groups were encouraged by their family, though very few actually received any help for solving their learning problems. A distance learner expressed her gratitudes to her family, 'I was discouraged by friends and relatives about pursuing my university degree; however, my immediate family members gave me total support and told me not to listen to other people's comments. My parents did my share of the housework for a month before my last examination and my brothers and sisters chipped in some money for me to purchase reference books.' Only two participants in the distance education group had different opinions: (1) I did not tell my family nor my colleagues because I was afraid I might fail the examination; (2) my wife wants me to do more housework and my only child wants me to play with him, so I'm not able to study until late at night.

CONCLUDING COMMENTS

In this study, the author compared two groups of students in a Chinese university. Basically, study patterns were quite consistent within each group. The students in conventional classroom mode were reluctant to spend more time to study because they were not sure if the university degree would be of any use to them. The different types of instructional experience also helped them to go beyond text books to optional/reference readings. On the other hand, the students in distance learning mode kept the hard- working image. In conclusion, further research is needed to explore such topics as the adaptation of a learning style inventory, the comparison of completers & dropouts, and understanding students from the perspectives of teachers, fellow students and the institution.

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Toward a Model for Considering Cross-cultural Concepts Relevant to Adult Education

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This paper sets forth a model that considers the interaction of cultural values, social norms, political ideologies, and psychological attributes as factors which influence our understanding of such concepts as learning, teaching, motivation, and self. The model is presented as a heuristic device to examine conceptions related to adult education -- in this case, Chinese conceptions of "self". (Figure 1) A more extensive discussion of the model and the concept of self is available through the Kellogg Center for Adult Learning Research. (Pratt, 1990)

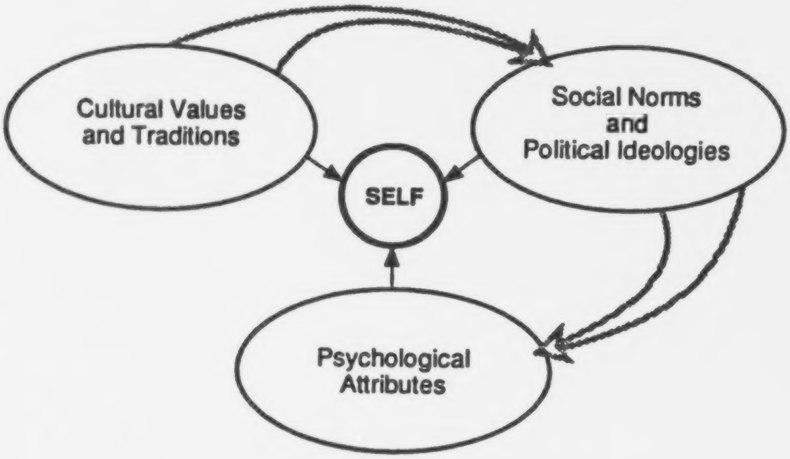
Cultural Values and Traditions
Social Norms and Political Ideologies
SELF
Psychological Attributes

Figure 1: A Model of Self

Cultural Values and Traditions

One widely accepted definition of culture is that proposed by Geertz as "an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic form by means of which (people) communicate, perpetuate and develop their knowledge about and attitudes towards life."(1973: 89) The part of this definition of most relevance here is his reference to "a pattern of meanings" and "system of inherited conceptions". Within any culture a pattern of meaning exists which defines the individual and shapes our conception of self in relation to society and other people. In China, for example, one's identity is intimately linked to cultural values regarding family and relationships. The traditional Chinese seeks support from family and kin and has an extensive network of relationships which is supported by traditional ideals such as perseverance, obedience, loyalty, harmony, and filial piety.

Some of this, particularly the strong attachment to family and filial piety, can be traced to Confucian ethics and tradition.(1) Within Confucian thought, the individual is one part of a continuing family lineage -- a

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1 I recognize the need to be cautious in linking Confucian ideas to contemporary behavior. It is a question, rather than a given, as to whether or not today's Chinese are informed of, and influenced by, Confucian thought. However, my point is that confucian values and ideas, especially those related to family and filial piety, still have an affect upon Chinese society and individual behavior.

progressive continuity of a specific ancestry. Thus, the Confucian concept of self is part of an ethnic continuity that envisages the self as the center of relationships, engaged in a dynamic process of becoming or developing. The standard for self-development is not derived from an ideal sense of personality or ego, but from long-standing cultural values and ascribed social roles.

An interesting comparison between Chinese and Western societies, in this regard, concerns extended family members. Hsu suggests that American grandfathers are more likely to be a part of the "operative society and culture" while God is likely to be perceived as part of a closer, "intimate society and culture". Whereas in China these would be reversed, with greater attachment to one's grandfather than one's god.

> Hence death of one's grandfather is a more significant event for the Chinese individual than for his American counterpart, while differences in church affiliation may be an American barrier to marriage but are of no consequence at all in Chinese romances. (Hsu, 1985:31)

This reversal of the role of intimacy and affective regard in American and Chinese society is important to the understanding of the traditional supremacy of kinship in Chinese society. Identity is permanently tied to the Chinese family -- parents, siblings, and extended family members. This is not to imply that identity and kinship does not or cannot exist within Western family constellations. But, since the predominant cultures of the West say that people's self-esteem and future depend upon how well they can stand on their own two feet, extended family, siblings, and even parents are increasingly moved toward the periphery of intimacy. The relationship with family members is more voluntary, subject to the vicissitudes of a mobile society that relies on government and institutions for the provision of well-fare, health, and eventual care during the later years of life.

In China, since affective regard and reciprocal intimacy is continuously and readily available within the kinship network, individuals satisfy their psychosocial balance and need for affection with less resorting to relationships outside of family. Consequently, a Chinese man or woman tends to relate to the "operative society and culture" in relatively impersonal terms. Hence, they develop few substantial secondary group affiliations outside of their extended family.

These values and cultural traditions have considerable implications for one's sense of loyalty and commitment to society. For example, most Chinese have learned to put their loyalty and trust into kinship relations, not the bureaucracy or the ruling party. This parallels a pride in heritage and culture with ambivalent, or even negative, feelings toward the nation-state of China. (Yee, 1989) Thus, it may be a cultural reference, more than national, that substantively and consistently informs the Chinese sense of self and identity across time and circumstance. Across wild gyrations in political ideology, Chinese have maintained their primary sense of identity as 'Chinese'. Even second generation expatriate Chinese still identify themselves as 'Chinese'. If there is a particularly stable aspect of self within Chinese society, that persists across time and circumstances, it seems to be derivative of culture and tradition more than social and political factors. This may be so even though normative patterns of socialization and political relationships of power undeniably locate individuals within society and exert undeniable influence on their construction of self and identity.

Social Norms and Political Ideologies

Social Norms

The self also exists within a social context and takes on normative roles and patterns of interaction that reflect and influence relations and place within society. This can be seen in one's 'location' in societal structures. In the case of China, location refers to an individual's level of education, position within a work unit, neighborhood organizations, the Communist Party, and so on. These affiliations locate someone within the power structures and determine one's social identity. For example, it is common for Chinese to identify themselves as being from a particular company, institution, or governmental agency (their work unit), with a given title and set of responsibilities, within a specific city and hierarchy of governance that clearly delineate authority and responsibility. This is most noticeable in the ever-present exchange of business cards and the protocol of who speaks and who remains silent in meetings. Thus, identity is often derived from one's place within the operative society, which in the case of China is extremely hierarchical, and for most individuals means being located at the bottom of a virtual tower of bureaucracy.

Political Ideologies

Contributing to this picture is the dominant political ideology within society and the prevailing conception of rights and authority. In China, the Communist Party of today, as with previous ruling regimes, treats superior-inferior relationships (maintained through hierarchical authority) and obedience and order (maintained through power and control) as first principles, above morality and individual or human rights. This has been clearly visible in the repression of, and retribution against, the pro-democracy movement of 1989.

All of this is in service of the ruling dogma -- harmony and stability -- and continues to be the dominant theme in China's political and economic policies. This is readily apparent in China's recent constitutional history. Since 1908, and across four very different regimes -- the last Imperial Dynasty, the Liberal Republic, the authoritarian Guomindang government, and the socialist People's Republic -- Chinese constitutions have been remarkably consistent in their approach to human rights. All of the eleven or so drafts of constitutions have listed rights and freedoms which were set out as goals to be attained by the government and, consequently, granted to the people. (Edwards, Henkin, & Nathan, 1986)

Collectively, the emphasis within China upon superior-inferior relations, obedience and order, and the maintenance of stability at the expense of individual rights result in a good deal of external control and sanction that affects people's identity. Indeed, within this system, many of life's most important decisions relating to education, marriage, living quarters, employment, location of spouse, number of children, and permission to travel outside of China are controlled by others. People are, more or less, at the service of the state, without individual rights or the capacity for independent or self-serving action. In China, rights are bestowed upon people by society in accordance with their fulfillment of societal duties. Rights, therefore, have a political rather than natural origin and the state has the right to dominate and control the civil society, i.e., the domain of private interests.

Aspects of identity that are associated with social and political structures may shift back and forth in response to dramatic social change. But this may be an adaptation to rapidly changing or traumatic social events that threaten previous definitions of self. In a longitudinal study of Chinese scholars and students studying in Canada for one year and then returning to China, I have been intrigued by their apparent swings in conceptions of self in relation to society. Upon arriving in Canada they voice conceptions that are, understandably, in line with the political and social context of Beijing -- a diminished importance of individual rights and personal autonomy and heightened sense of service to society and the collective well-being. After a year traveling and studying in Canada, and just before returning to China, their conceptions are more focused on individual rights and opportunities for advancement and self-development. Yet, after they have been back in China for a year their conceptions sound much like the original ones with an emphasis on the collective and a suppression of their individuality. Such fluctuations may not actually represent altered conceptions of reality but rather pragmatic responses to changes in opportunity, external pressure, and reward structures. Given the social and political context of contemporary China, this certainly seems plausible.

Psychological Attributes

The third sphere of influence is focused on the individual's personality and need dispositions and the recognition of varying degrees of individuality with respect to cultural values and societal structures. It is still acknowledged that conceptions of self and orientations toward the individual within society flow from cultural values and historical tradition through societal norms. However, the focus of one's identity and sense of self now turns to a personal set of psychological attributes that distinguish the individual and set her/him apart from others. For the West, differences are given as much import as commonalties; for China, individual differences may exist, but they are viewed as an impediment to social and political goals.

In China conceptions of individuality are constructed from a perspective that is more socio-centric than ego-centric. Contemporary Chinese views start with the assumption that human nature (personality) can take infinite forms but should be transformed to fit with the prevailing social and political goals and policies. (Munro, 1977) As a result, Chinese tend to take a different view of the interior aspects of people, e.g. personal emotions, and the extent to which they are a significant part of the self. The Chinese cultural rationale assumes the continuity of the social order to exist independent of personal, inner feelings. Chinese make sense of themselves in terms of their society and the role(s) they are given within that society. What is uniquely characteristic of the individual's private experience, particularly individual emotions, is defined as lacking in social significance. (Potter, 1988)

If such emotions are defined as irrelevant idiosyncrasies, of no intrinsic importance to the social order, and the social order is supremely important in comparison to the individual, then it follows that emotions are also of little significance in the construction of a concept of self within Chinese society. Such a conception is significantly different from one that defines emotions as a fundamental aspect of the self and a means for providing continuous validation between the individual and society. It is not that the Chinese are devoid of emotions or incapable of being scrutinized or searched through interpersonal means, but rather that they do not telegraph emotions like people from the United States. Nor do they see the need to validate another's self-worth through an exchange of emotional signals. Indeed, if emotions are not seen as a significant part of the self, why would one send out emotional or affective messages to casual acquaintances? This should not be misconstrued as an unwillingness to disclose emotions; that would be to come full cycle and interpret their behavior from a Western perspective. Instead, it seems more within the present interpretation to assume that psychologically unique aspects of an individual, e.g., emotions, are relatively unimportant in terms of one's view of self and identity. As a result, less importance is placed on a psychological construction of self and, concomitantly, on individual differences.

Summary Comments on the Model

The model proposes three sets of factors which differentially affect concepts within adult education, in this case conceptions of self in China. Using the model as an exploratory device, Chinese constructions of self are shown to be significantly influenced by cultural, social, and political factors with an emphasis on continuity of family, societal roles, the supremacy of hierarchical relationships, compliance with authority, and the maintenance of stability. As a result, individuals tend to form an identity which is externally ascribed, subordinated to the collective, seeks fulfillment through the performance of duty, and would have little meaningful existence apart from ordained roles and patterns of affiliation. If this is true, the Chinese concept of self is, largely, an externally ascribed, highly malleable, and socially constructed entity that has much in common, and much that is different, with Western conceptions of self. The model may also be used to examine the derivation of other concepts relevant to adult education.

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A Comparative Analysis of the 1989 Calgary and Managua Participatory Research Conferences

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Abstract. The purpose of this paper is to introduce some aspects of participatory research as they emerged during two conferences in 1989. 390 people from 45 countries were attracted to these conferences; one in Calgary, Canada in July and one in Managua, Nicaragua in September. Despite difficulties in logistics, support and organization, participants in both conferences shared meaningful experiences.

Introduction. 275 people from across Canada and the United States, and from 35 countries abroad, gathered at The University of Calgary in July 1989 to answer the question: What does it mean to investigate reality in order to change it? We participated in a conference aimed around exploring the meaning of participatory research (PR). The conference was entitled 'A Celebration of People's Knowledge.' Case study presenters came from Australia, Canada, Mexico, Nepal, the Philippines, Sri Lanka, Thailand, the United Kingdom and the United States.

Seven weeks after the Calgary conference, 115 people from 25 countries assembled in Managua for a five day meeting entitled '3er Encuentro Mundial de Investigacion Participativa.' The theme was knowledge, democracy and peace.

Methodology. The purpose of this paper is to introduce some facets of PR as they emerged during the two conferences. Analysis was undertaken using a three dimensional framework. The contextual dimension compares stable, conservative Calgary with revolutionary, transitory Managua. The institutional dimension examines traditional formal settings with a non-traditional, non-formal setting. The process dimension compares a predetermined, well planned program with an evolving, ad hoc approach. Data were collected through participant observation processes. The primary data source was based on written documentation supplemented by my memory and impressions.

PR Background. PR is a major topic of debate throughout the world and is a cornerstone in the International Council for Adult Education. In a global sense, it was a creation of the South to off-set the dominance of the North. In the North American context, it represents a new expression of adult education's historic commitment to social improvement and can be linked to the community development concept.[1] PR is disarmingly simple with its appeal to basic democracy and mutual aid. It is challenging complex in its insistence that humankind must acquire the will and the discipline to live in harmony with each other and with all other species.

PR arouses emotional discussion about what knowledge is, who owns it, who should it serve and so on.[2] It forces critical examination of traditional positivist research in adult education. It is controversial in that it is clearly political and social action oriented. It is fashionable in that funders of international development projects are favourably disposed to PR. It is a multi-faceted activity; a method of social investigation, an educational act and a means of taking action.

Most commentators identify the mid-1970s as the time when PR was articulated as a development strategy in the Third World to replace the ineffectual European and American development models.[3] Early champions of PR were stimulated by Paulo Freire's work in Brazil during the 1960s that demonstrated that people no matter how ignorant or submerged in the 'culture of silence' are capable of looking critically at their world in a dialogical encounter with others.[4] That optimistic view of human capability made an impact on international adult education.

There are many descriptions of PR as a philosophy, a methodology and as a way of life. Budd Hall introduced the published record of the 1980 PR conference held in Ljubljana with this definition: "Participatory research is a three-pronged activity; a method of social investigation, an educational act and a means of taking action."[5] His definition remained unchanged in 1989.[6] Other scholars rely on listing principles of PR, for example Robin McTaggart's seventeen principles presented to the Managua conference.[7] Let me add to the collection of statements our definition at The University of Calgary that resulted from the July conference and articulated by the chairman of the conference organizing committee. According to Dean Befus:

> Participatory Research is that collective activity which involves problem identification, education, generation of knowledge and targeted actions which lead to social transformation. Thus, groups identify the issues to be addressed, contribute background knowledge and understanding to provide a basis of inquiry, share in collection and interpretation of information, and utilize the ideas which emerge to alter their social, political and/or economic state.[8]

This statement captures the meaning that developed in the committee of individuals none of whom fancied themselves as the expert, and is offered here in that light.

Our conference represented one of the more recent gatherings that commenced in the mid-1970s. A group of social scientists and practitioners from many countries formed the Participatory Research Network that met in Cartagena in 1977, Ljubljana in 1980 and in Managua in 1989.[9] No doubt there have been other workshops and seminars on PR held elsewhere. Our conference resulted from an event that took place at The University of Calgary in May 1988. The event was stimulated by the location in Calgary of the annual meeting of the Canadian Association for the Study of Adult Education and the Adult Education Research Conference. A one day workshop on PR was held the day before those meetings commenced, which was sponsored by the Division of International Development(DID) of the university. Eighty people attended the workshop. Several international scholars and practitioners shared their views under three headings: imperatives for participation; implications for classical research; and principles of participation and Canadian international development work and development research. After that, participants broke into small groups and discussed PR. Melville Kerr, the Director of DID, concluded the workshop with the note that, to him, PR meant partnership in problem-solving for mutual development.[10] He viewed the projected July 1989 conference as an opportunity to demonstrate how we collaborate in our mutual development. To that end, he added his hope to the workshop consensus that 'real people' be encouraged to participate. Hence the emphasis on case studies in the Calgary conference.

I was not involved in planning the Managua conference and cannot offer any insights into that process. What remains is for me to compare the actual workings of the two conferences.

Contextual Dimension. At first glance, the conferences seemed very different contextually. The Calgary conference took place in a stable, conservative and generally economically prosperous city. The Managua conference took place in a revolutionary, transitory and economically depressed setting. The Calgary conference was isolated on campus and appeared to be a normal academic exercise. The subject matter and some of the participants might have appeared rather exotic to some observers, but not enough to attract the attention of any media. Opening remarks were made by the President of the university and by other members of the academic community. Opening remarks at the Managua conference were by the Education Minister of Nicaragua and by PR scholars and activists from Brazil, Chile and India. The Managua press had daily newspaper reports of conference activities and there were occasional banners across main streets announcing the conference. My feeling was that PR was alive and well in Managua. It seemed a bit of an oddity in Calgary.

In keeping with appearances, the Calgary conference was well funded, especially by the Canadian International Development Agency and the International Development Research Centre, and we were able to pay the expenses of most of the case study presenters plus several other visitors. We ended with a balanced budget. The Managua conference was funded mainly by donations from individuals and NGO's. Personal guarantees from conference organizers to honour any deficits weighed heavily as the conference faced a substantial debt. Everyone chipped in as best we could. In terms of funding, the big difference between the conferences was that we in Calgary paid people to come while the participants in Managua paid to go.

There were other physical differences between the conferences. Everyone was comfortably housed and cared for in Calgary either in new university residences or in the homes of conference organizers. In Managua, we were housed in a former Somoza palace built as a summer residence near the outskirts of the city. The setting was bizarre. The buildings at one time were luxurious but could not be kept up in times of national material poverty. Hard times were in evidence whenever we travelled or ate. Good times were in evidence in Calgary. Travel was easy to Calgary from anywhere and no one was inconvenienced. Everyone who travelled to Nicaragua, especially those who passed through the United States, had difficulty either with visas or transit passes. Several were too tired and confused to devote their energies to the conference itself.

I found Nicaragua to be an extraordinary place. During my brief visit, I saw some things that I had expected such as material poverty and economic hardship. What I had not expected was a simple unfettered freedom that I sensed during the field trips and that I felt when told to 'loosen up' and share my knowledge during a workshop. Somehow, this felt familiar. Things became clearer in the final plenary during an address by Omar Cabezas who was in charge of a Sandinista training program that aimed to train hundreds of PR workers. As I listened I said to myself, "I've heard all this before!" But where? Revolutionary Spain about 1935, I realized. Cabezas said things that I knew had been said by Andalusian anarchists in particular.[11] I began to see new meaning in the red and black Sandinista flag that I had noted casually recalling the anarchist colours. I asked a knowledgeable friend if these connections made any sense and she said they did. She told me that Sandino had spent some time in Mexico during the 1920s working with Spanish anarchosyndicalists. If these connections are real, Nicaragua takes on new meaning for me. I had no warning that what was happening is directly related to libertarian traditions that have not had such a good opportunity for revival in fifty years. What we see in Nicaragua is not some sort of aberration but something that represents a contemporary link with a global movement of humankind striving for unbound freedom. The atmosphere is somewhat different in Calgary.

Institutional Dimension. The Calgary conference was designed and managed by several academics at a university, and had the look of a formal setting. The Managua conference was planned by a small international group and managed by volunteers from the National Union of Farm Workers of Nicaragua using various facilities here and there in Managua. It had the look of a non-formal setting. The Calgary conference proceeded routinely having been thought out in detail several weeks in advance. There was some criticism that because PR demanded authentic participation and action, the formal setting was too rigid and prevented participants from getting involved fully. The formal setting kept control in the hands of the planners. The Managua conference broke down during the last day when conference managers refused to respond to several requests that the agenda be amended. The non-formal setting prevented conference managers from being overly directive, and control had to be shared.

Process Dimension. The Calgary conference was planned carefully during 25 meetings over a period of a year. Objectives were clear and were shared in the conference kit: 1. To provide a forum for critical analysis and constructive exchange among researchers and practitioners of PR; 2. To identify relevant methodologies of PR; and 3. To gain clarification of the theory and practice of PR. The three days of the conference were action-packed, entertaining and challenging. First thing each day in a plenary session the participants witnessed a synopsis of four case studies that lasted an hour, and then chose one of the four with which to spend the rest of the day. They then divided into four large groups spending the rest of the morning watching the indepth case study presentation. In the afternoon, each of the four groups broke into five small groups to discuss the story they heard from the perspective of environment, gender, health, socio-economic-political or spirituality, subject areas identified as priorities during the June 1988 workshop. After that, the larger groups came back together to compare notes. Therefore, each participant had the opportunity to glimpse all case studies and to explore in depth one of them each day from a particular perspective. Some case studies were more appropriate for a PR conference than others but all contributed something to the celebration of people's knowledge. Closing remarks during the final session created a consensus about the nature of PR and a feeling of togetherness and fraternity.

The Managua conference seemed to unfold as it evolved, and with some uncertainty. Much of the first two days was spent on field trips. I visited a small shirt factory in Managua and enjoyed a presentation by several of the workers who confidently and proudly described their work together and how they help each other learn. The next day we again divided up into groups and travelled into rural Nicaragua. My group drove through some of the richer farm land in the country and spent several hours at a cooperative north of Esteli near the Honduran border. We were entertained with food and stories about a people's struggle to progress despite few material possessions and contra visitations, but people obviously strong spiritually. During the third and fourth days of the conference we met at one of the frugal university campuses in Managua where we broke into workshops to share our observations and experiences. We were assigned two objectives: 1. To consider and analyze in depth the processes of PR developed in various countries, including the experiences we visited in Nicaragua; and, 2. To elaborate a set of goal-oriented principles that lead to a new approach that will permit us to evaluate our practices and advances in other research. There were two English and two Spanish speaking workshops. The latter were better able to come to some consensus about PR than the former. It might have been easier for the Latin Americans to agree on something than for groups composed of North and South Americans, Europeans, Asians, Africans and Australians. The final plenary was unable to overcome the divisions that developed between some participants caused mainly by uneven familiarity with PR.

The Calgary conference was planned by a group of individuals from several faculties who came together out of curiousity and a wish to learn about PR. Most had not known each other for long. The Managua conference was planned by a group of individuals who had known each other for years as part of the PR Network. Because we were novitiates, the Calgary team arranged for four experienced people to summarize events and evaluate the process. The four, a Colombian, Zambian, Philippino and an Indian, addressed the strengths and weaknesses of the experience and agreed that it had been valuable. Their efforts helped to deflate potential misunderstandings and divisions. A similar strategy might have prevented the Managua conference from ending on a sour note. What was lacking were strong articulate voices to accentuate the positive things we learned, for there were some very real accomplishments as well.

Outcomes. Whether the conferences were well planned or not, what seemed ultimately important was to have attended. It is difficult to assess in an objective manner the magnitude and impact of individual experiences during the conferences. In his final report of the Calgary conference, Befus wrote:

> The committee has been pleased with the wealth ofpositive statements from various participants, and our own feelings are overwhelmingly positive. Emotions were high throughout many of the case study presentations and at times the warmth of laughter,and at other times the strength of tears spoke for themselves.[12]

Similar feelings were shared during the Managua conference. Most people came together in meaningful dialogue quickly since we shared similar ideas, and it was this personal contact that made it all worthwhile. A colleague from India concluded the workshop we shared by saying: "the most important thing is that we have met each other. That is much more valuable than conference summaries and other formal tokens," he said.

The conferences were not without some conflict as participants struggled to understand the cultural and political distinctions that influence strategies of PR in different settings. Although this encompassed emotional and conceptual struggles of what is or is not PR, for example whether it demands direct conflict with authority, consensus was that PR represents a spectrum of activities all of which seek authentic participation for all in events that affect their lives. For many, PR is a way of life for community awakening and is not merely a methodology to study or to help people.

Orlando Fals Borda told us about a 'science for life' that represents a new form of science that combines the various forms of knowledge as the promise for the future. He argued that scientific knowledge has its origins in people's knowledge and has forgotten its roots and its humanity. Our job is to reconnect science to its origins. He has been making this point consistently over the years and it highlighted his presentation to the Ljubljana conference.[13] This was his clear message in Calgary and Managua as well.

Each participant at the conferences will have his or her story to tell, and will have made personal contact with certain individuals and groups. I was impressed with the Australian contingent of six at the Calgary conference: two Aboriginal women from Arhemland in the Northern Territory; and, four Whitefellas, as they described themselves, three from Deakin University in Geelong and one from Batchelor College in the Northern Territory. Their case study presentation was a multi-media voyage that travelled between people's and official knowledge. I shall always remember the story of the shark and how he travelled throughout the land depositing knowledge here and there. One of the impressive features was the way the presenters related to one another. Obviously there was great friendship and real communication amongst them, and this enhanced their power. Their good relationship allowed them to offer much of themselves without wanting to possess the other. To me this was part of their magic, or intelligence if you like. They gave much of themselves but, also, knew that they remained separate and that was alright. A tragic fault for some of us in the Western positivist tradition is wanting to 'own' the others with which we interact. That being impossible we become frustrated. To be able to communicate between cultures in a sharing, caring and collective way seems to be a crucial factor in PR.

Some of us in Managua felt we had missed an opportunity. To a large extent the conference was a traditional academic event and the site did not really benefit by our presence. We represented an enormous resource of skilled experienced people from many countries. Nicaragua needs all the support she can get while able to offer a wisdom of her own. I think we all would have felt more useful if we could have collectively tackled a real live challenge. For example, Managua is a city unlike others in that the centre remains a barren reminder of the 1972 earthquake. I think we would have learned so much more from each other if we would have spent our time designing a city centre compatible with the principles of PR. Maybe we would not have come up with the solution but we would have generated a lot of ideas which, combined with local resources and traditions, might have provided a good start.

Perhaps all conferences leave one a bit frustrated because so much is left undone. This was the feeling in Managua as it was in Calgary. Still, if the most important thing is to have met, then we succeeded twice. If it is as valuable to ask pertinent questions as it is to meet, then success was ours.

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RÉFLEXION SUR L’APPLICABILITÉ DES MODELES D’IMPLANTATION DU CURRICULUM A L’ÉDUCATION A DISTANCE

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Résumé
L’éducation à distance est de plus en plus adoptée comme alternative au mode d’éducation traditionnel mais n’échappe pas pour autant aux difficultés que soulève l’implantation du curriculum. L’émergence d’un modèle du curriculum en éducation à distance (Willmott & King, 1983) nous invite à établir des comparaisons avec quelques modèles traditionnels d’implantation du curriculum. Cette réflexion met en évidence que leur applicabilité est restreinte et qu’un modèle fondé sur la théorie du changement serait plus approprié.

Abstract
Distance education is growing as an alternative to the traditional mode of education and therefore is faced with the difficulties underlying curriculum implementation. The emergence of a curriculum model for distance education (Willmott & King, 1983) leads us to establish some comparisons with selected traditional curriculum implementation models. This reflection suggests that their applicability is limited and that a model based on change theory might be more appropriate.

INTRODUCTION

L’implantation d’un curriculum est une étape importante au cours de l’élaboration d’un programme pourtant elle demeure largement négligée. Ornstein et Hunkins (1988, p. 223) constatent que les personnes impliquées dans une activité curriculaire quelconque n’ont jamais une bonne vue d’ensemble du processus et n’ont pas pris conscience qu’une innovation doit être contrôlée. Le succès de l’implantation d’un curriculum dépend de l’identification des étapes nécessaires à sa mise en oeuvre dès la conception initiale du programme. Beaucoup perçoivent encore l’implantation comme une étape comme une autre et le passage de la phase de conception et de planification à celle de l’implantation elle-même comme relativement facile (p. 224). Pour cette raison, de nombreux projets curriculaires ont échoué dans le domaine scolaire traditionnel. Cette tradition ne semble pas avoir épargné les institutions qui offrent des programmes d’éducation à distance; ce sont les aspects structurels et technologiques qui continuent à gouverner la littérature sur l’organisation des programmes d’enseignement à distance. Dans un article portant sur l’éducation à distance et le développement de la communauté en Colombie (Griffon & Richard, sous presse), les auteurs recommandent aux chercheurs d’approfondir la dimension curriculaire en matière de formation à distance. Les résultats obtenus ont en effet mis en évidence certaines difficultés d’implantation du curriculum au sein de programmes d’enseignement à distance en Colombie. A la lumière des analyses de quelques auteurs qui ont commencé à explorer cette réalité en éducation à distance ainsi que des principaux modèles d’implantation du curriculum existants, nous amorçons une réflexion sur l’applicabilité des modèles d’implantation du curriculum à l’éducation à distance.

I CURRICULUM ET ÉDUCATION A DISTANCE

Dans "Critical reflections on distance education", le chapitre de King (1989) décrit la création d’un module portant sur l’élaboration de programmes en éducation à distance. Ce module d'enseignement fait partie d'un ensemble de cours visant à la préparation au niveau gradué d'un diplôme en éducation à distance offert par un collège australien. Willmott et King (1983) se sont déjà intéressés à la question de l'élaboration de programmes en éducation à distance et ont tenté d'appliquer les connaissances accumulées au cours de leurs études sur le curriculum à l'éducation à distance. Le contenu du module a émané de cinq constats que King résume comme suit (pp. 107-109):

1. Il n'existe pas de théorie générale cohérente ou de paradigme englobant l'élaboration de programmes en éducation à distance. Cet effort de conceptualisation nous apparaît nécessaire à ce stade car nous nous trouvons en présence d'une littérature fragmentée et le besoin d'orienter adéquatement la recherche devient pressant.

2. Les écrits sur l'élaboration de programmes en éducation à distance ont subi l'influence de la pédagogie traditionnelle et de la technologie éducative ce qui a limité leur portée. Une théorie du curriculum nous semble beaucoup plus appropriée car elle aurait l'avantage d'intégrer un plus large éventail de questions.

3. L'élaboration de programmes en éducation à distance est caractérisée par une série de mythes et de postulats non fondés qu'aucune analyse n'a osé reconnaître et examiner.

4. La phase faisant suite à l'implantation d'un programme à distance a été largement négligée pourtant son importance vis-à-vis de la réussite d'une innovation ne devrait plus être à revendiquer.

5. Les praticiens ne consultent pas les études portant sur l'élaboration de programmes en éducation à distance sans doute parce qu'elles ne reflètent pas les réalités auxquelles ils se trouvent confrontés.

En l'absence d'un cadre conceptuel décrivant l'activité curriculaire en éducation à distance, Willmott et King (1983) suggèrent un modèle (Fig. 7.1, p. 108) qui regroupe cinq problèmes et les questions qui leur sont associées. De plus une sixième composante celle de l'évaluation est présente à toutes les phases de l'élaboration de programmes. Les auteurs reconnaissent que la représentation sous forme de diagramme n'est peut-être pas la meilleure en raison de sa simplicité et son caractère linéaire cependant ils espèrent que le texte saura rendre compte de la complexité des problèmes et les liens qui les unissent ainsi que la nature problématique des décisions relatives à l'élaboration de cours (p. 109). King ajoute que la séquence du scénario tel que présenté dans le modèle n'a pas été respectée lorsqu'il s'est agi de considérer les problèmes et générer des stratégies en vue de leur résolution lors de la mise en oeuvre du diplôme en éducation à distance. Les décisions ont été prises à la lumière d'un éventail de préoccupations qui recoupaient fréquemment plusieurs des problèmes représentés ici.

Pour Bonning et Evans (1989, p. 194), le champ de l'éducation à distance pourrait bénéficier d'une approche plus démocratique en matière d'élaboration du curriculum relativement à des cours à vocation professionnelle. Bonning et Evans soulignent le caractère statique des cours préimprimés à cause des délais de production et la longévité de ces documents écrits avant qu'ils puissent être révisés ou remplacés. Ils préconisent une approche fondée sur la collaboration de plusieurs intervenants directement impliqués dans la profession plutôt que de dépendre exclusivement des choix des universitaires pour l'élaboration des curriculums. Evans et Nation (1989, p. 246) déplorent le fait que la production de connaissances est directement liée en éducation à distance à la formule de production des documents imprimés qui contribue à reproduire et à légitimer la dichotomie dominant-dominé entre enseignant et étudiant. Ainsi l'éducation à distance accorde peu de liberté créative aux étudiants au niveau de l'intégration de leurs propres discours à l'intérieur d'un curriculum donné; pour cette raison, Evans et Nation privilégient une approche fondée sur la réflection critique qui fait appel à la collaboration des étudiants à distance lors de l'implantation d'un curriculum (p. 248).

Selon Simmons (1987, p. 127) l'impact de la technologie éducative en matière d'élaboration du curriculum réside dans le choix du type d'enseignement et d'apprentissage (planification) ainsi que leur déroulement (implantation), en considérant à la fois le point de vue des enseignants et des étudiants. Cette perspective rejoint celle d'Evans et Nation qui sont en faveur d'une approche fondée sur la collaboration des étudiants à distance relativement à l'implantation d'un curriculum.

Ces conceptions appliquées au domaine du curriculum ne sont pas éloignées des vues exprimées par Garrison (1989) lorsqu'il décrit l'échange éducatif à distance comme une expérience fondée sur la collaboration enseignant-étudiant: "A recognition of the role that communications technology can play in education ... will create a shift from traditional modes of teaching to a more balanced and collaborative transaction where the learner will assume an appropriate share of control of the educational process" (p. 41).

Pour Jenkins (1986, p. 3), le succès d'une innovation apportée au curriculum dans un milieu scolaire et introduite par des méthodes d'éducation à distance repose sur quatre critères principaux: a) la pertinence du matériel pédagogique; b) l'orientation et la formation des enseignants dans l'utilisation du matériel ainsi que l'appréhension de leur nouveau rôle; 3) l'accès aux ressources matérielles et à l'équipement indispensable et; 4) l'acceptabilité de l'innovation curriculaire chez les enseignants et les étudiants.

Chesterton (1985) s'est intéressé à la question du contrôle du curriculum en éducation à distance; par contrôle du curriculum, il entend toute influence sur un ou tous les aspects du curriculum réel ou perçu qui est formulé. Selon Chesterton, en raison des caractéristiques particulières à l'éducation à distance, le contrôle qui s'opère au niveau de la prise de décision en matière de curriculum tend à relever davantage de l'institution et de son personnel et à exclure les étudiants: "The process of curriculum development and evaluation may still be largely a matter of deciding for students, rather than with or by students" (p. 33). La nature des décisions et le contrôle qui en résulte sont directement liés aux valeurs et aux croyances des personnes impliquées dans le processus de prise de décision (p. 34). Dans le contexte d'un enseignement traditionnel, les étudiants ont normalement l'occasion de faire une évaluation critique du curriculum proposé tandis que ceux qui suivent un cours à distance sont relativement impuissants à cet égard (p. 35). Chesterton explique qu'il existe une tradition dans la littérature qui tend à élaborer des modèles de curriculum caractérisés par une approche qui ne laisse aucune place à la négociation avec les étudiants --'the received perspective'--. Le potentiel d'un modèle alternatif résiderait dans l'approche curriculaire suggérée par Eggleston (1977, p. 52). Le curriculum y est conçu comme dialectique et négociable, une construction des principaux intéressés. L'étudiant devient alors le partenaire de l'enseignant dans la perspective d'un apprentissage fondé sur la coopération. Chesterton souligne avec justesse que des approches qui privilégient la réflexion critique relativement à l'implantation du curriculum peuvent créer certaines difficultés pour les institutions d'éducation à distance. Il explique que, d'un point de vue administratif, il est beaucoup plus facile de percevoir les étudiants comme les bénéficiaires passifs d'un curriculum déterminé par le personnel enseignant. Les personnes impliquées dans les prises de décision doivent être conscientes du rapport enseignant-étudiant sous-jacent à leur organisation curriculaire et évaluer celle-ci non seulement en termes de coût et de facilité d'implantation mais également en termes de rendement académique et développement personnel des étudiants (p. 36). En dernière analyse, Chesterton s'interroge sur la possibilité et la désirabilité d'adopter un modèle de curriculum fondé sur la réflection critique qui reflète la participation des étudiants dans la négociation et la détermination des composantes du curriculum.

Le manque de participation des étudiants à distance tant à la phase de l'élaboration du curriculum que lors de son implantation nous apparaît faire l'objet d'une préoccupation commune dans la littérature; nous remarquons par ailleurs que les auteurs n'ont pas suffisamment considéré la participation des enseignants à distance au cours du même processus. L'examen de quelques modèles traditionnels d'implantation du curriculum devrait suggérer de nouvelles approches et venir compléter non seulement le modèle de Willmott et King dans la dynamique proposée mais aussi apporter des questions supplémentaires pertinentes.

II MODELES D'IMPLANTATION DU CURRICULUM

Selon Ornstein et Hunkins, l'implantation du curriculum est un processus d'interaction entre ceux/celles qui ont créé le programme et ceux/celles qui le diffusent (p. 224). Dans cette optique, il est important de considérer les besoins des enseignants, leur degré de participation et leurs habiletés mais il ne faut pas négliger d'autres participants qui devraient coopérer également tels que les étudiants et des membres de la communauté (p. 227). Ces vues rejoignent celles exprimées plus haut par les spécialistes en éducation à distance. Dans la pratique, les administrateurs tendent à privilégier les aspects techniques de l'implantation curriculaire en accordant la priorité à l'installation de nouveaux équipements et les individus ne sont alors pas suffisamment impliqués dans le processus. Pour Ornstein et Hunkins, l'implantation d'un curriculum requiert une planification qui repose sur trois facteurs principaux: les individus, le programme et l'organisation. Certains préfèrent mettre l'accent sur l'un d'entre eux dans l'espoir de faciliter l'implantation comme telle mais Ornstein et Hunkins ne croient pas qu'on puisse les séparer (p. 225).

A partir du moment où l'on conçoit l'implantation d'un curriculum comme un processus de changement, il faut anticiper une résistance naturelle au changement et dès lors améliorer la réceptivité à ce changement. Cette résistance est le produit d'une combinaison de facteurs tels que l'inertie due au sentiment d'insécurité, le manque de soutien matériel et humain, le manque d'informations et la nécessité d'acquérir de nouvelles compétences (Ornstein & Hunkins, pp. 232-233). Jenkins parlait d'acceptabilité de l'innovation curriculaire chez les enseignants et les étudiants à distance. Les modèles d'implantation du curriculum devraient refléter cet effort de collaboration ainsi que sa dimension affective. De plus, il serait souhaitable d'y retrouver certaines stratégies décrites par Harris (Ornstein & Hunkins, p. 235): 1) clarifier les rôles des intervenants et leur pouvoir respectif; 2) solliciter la participation des intéressés dans l'élaboration des objectifs, la sélection du personnel impliqué et l'évaluation; 3) spécifier les responsabilités des enseignants; 4) former le personnel afin qu'il se familiarise avec les stratégies facilitant le changement et les techniques de résolution de conflits; et 5) fournir le soutien nécessaire aux personnes concernées (p. 235).

Il nous est impossible de présenter ici une description exhaustive des principaux modèles d'implantation du curriculum cependant nous nous proposons de dégager leur apport respectif dans le but de déterminer leur contribution possible au domaine de l'éducation à distance.

Le modèle ORC (Overcoming Resistance to Change) repose selon Gross (Ornstein & Hunkins, p. 235) sur la notion que le succès ou l'échec d'un changement organisationnel planifié est fonction de la capacité des responsables à surmonter la résistance du personnel au changement qui est présenté juste avant ou au moment de l'introduction d'une innovation. Il s'agit de rééquilibrer le rapport de force en impliquant les principaux intéressés dans les délibérations tant à la phase de conception et planification que celle d'implantation du curriculum. Les facteurs de résistance pourraient être ajoutés comme type de problème d'implantation dans le modèle de Willmott et King.

Le modèle LOC (Leadership-Obstacle Course) considère le changement dans un contexte éducationnel comme une séquence en trois étapes: 1) l'initiation; 2) la tentative d'implantation; 3) l'incorporation. La Direction n'est pas seulement responsable de surmonter -dès la conception du curriculum- la résistance de son personnel au changement; elle doit veiller à établir et à entretenir les conditions favorables à l'implantation du curriculum et maintenir celles-ci une fois que le programme a été établi. Ce mécanisme de contrôle semble avoir été mis en place par Willmott et King dans leur modèle en introduisant le problème de la stabilisation ainsi que l'évaluation à toutes les étapes.

Le modèle de Havelock (Linkage Model) est fondé sur le transfert des connaissances qui s'effectue à travers un échange entre les utilisateurs et les personnes-ressources disponibles. Le processus repose sur la résolution de problèmes (Figure 9.3, p. 240). L'avantage de cet échange de problèmes et de solutions permet un diagnostic précis de la pertinence du curriculum à implanter. Ce type d'interaction serait intégrable à la phase de transformation suggérée par Willmott et King.

Le modèle ODM (Organizational Development Model) représente une stratégie de changement fondée sur l'échange d'informations. L'organisation cherche à améliorer les interactions entre ses membres en les invitant à former des groupes et à résoudre leurs problèmes en commun. Le modèle de Willmott et King fait référence aux étudiants, aux enseignants et aux spécialistes (problème de transformation) mais ne met pas en relief la problématique des interactions de ces groupes d'individus quand on vise à implanter un curriculum en éducation à distance.

Le modèle RCA (Rand Change Agent) met au premier plan les variables relatives à l'organisation qui encouragent ou découragent le changement à tous les stades de l'activité curriculaire mais particulièrement à l'étape d'implantation (p. 242). La dynamique organisationnelle est sous-jacente au modèle de Willmott et King cependant la séquence des problèmes ne reflète pas suffisamment la complexité des interactions dans l'atteinte de l'équilibre des trois pôles individus, programme et organisation.

Aux termes de cette brève présentation, il semblerait que le succès de l'implantation d'un curriculum soit largement fonction des interactions entre les individus et/ou les groupes et que la résolution de problèmes demeure une technique efficace pour surmonter la résistance au changement.

III CONCLUSION

Nous avons vu que la recherche dans le domaine du curriculum en éducation à distance est à ses débuts et que le modèle de Willmott et King a le mérite de nous offrir un premier cadre de réflexion. A la lumière des modèles d'implantation du curriculum que nous avons examinés, il nous semble justifié de dire que l'auto-critique de Willmott et King anticipait la complexité de l'élaboration de programmes dans la pratique. La linéarité du modèle ne reflète pas la dynamique curriculaire: la littérature suggère que l'élaboration et l'implantation du curriculum soient conçues simultanément et nous avons vu que le problème d'implantation devrait inclure celui de la transformation et de la stabilisation chez Willmott et King. Les questions dans leur modèle nous apparaissent comme très générales et pourraient être plus spécifiques en tenant compte des facteurs de résistance à l'implantation ainsi que des difficultés au niveau des interactions entre individus, programme et organisation. De même, chaque modèle d'implantation du curriculum privilégie une technique d'intervention ce qui limite leur applicabilité au vaste champ de l'éducation à distance. Un modèle plus englobant tel que celui de Lovell et Wiles (1983, p. 117) illustre que le changement est atteint à travers un processus continuel d'équilibre et de déséquilibre et fournit des stratégies de communication. Ce modèle a l'avantage d'incorporer les individus et les interactions sociales. Il serait utile aux chercheurs de se pencher sur la pertinence d'une théorie du changement pour expliquer l'implantation du curriculum en éducation à distance.

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EVALUATION OF A CONTINUING EDUCATIONAL PROGRAM TO DEVELOP CRITICAL THINKING IN PROFESSIONALS

Gayla Rogers and Lynn McDonald

Educating adults for the profession of social work involves both classroom and field education. The field education component relies, in part, on experienced practitioners to provide supervised practice opportunities for students to acquire the requisite practice knowledge, skills and professional identity for the social work profession. Social workers who serve as field instructors provide a major contribution to the professional preparation of social work practitioners and have a profound influence on students' professional development.

Preparing field instructors for this role has been, to a large extent, either non-existent or taken the form of orienting field instructors to the curriculum, policies and expectations of a particular social work program. There may be an assumption that good practitioners will ipso facto be good field instructors, that field instruction techniques and skills represent a natural progression of a practitioner's professional development. Yet, it is unreasonable to expect that practitioners will utilize teaching methods and processes that are functional, effective and appropriate for the supervision and evaluation of developing professionals without any in-put in the way of a training program or preparatory course. To address this identified need, the Faculty of Continuing Education and the Faculty of Social Work at a large Canadian university have developed a curriculum and jointly offered a certificate course in field instruction. The purpose of this research was to examine and evaluate this ten-week, twenty-hour continuing professional education course.

The course was designed for qualified social workers interested in furthering their understanding and increasing their skills in field instruction and professional education. It was the intention of the course to challenge participants to think critically about their practices and experiences in relation to the adult education concepts, models and techniques used in field instruction. Participants were encouraged to examine and question both familiar and new ways of teaching and learning in the context of the workplace. This course intended to provide a forum for interactive learning and mutual exchange related to field instruction principles and practices. Instructional methods included lecture, discussion, video-tape analysis, and role play to facilitate dialogue, demonstration, reflection, and critical thinking. Participants were asked to provide feedback as the course unfolded; and, to contribute to the development of curriculum and design as the course progressed.

LITERATURE REVIEW

An earlier study by these authors found that field instructors used teaching methods that were most expedient, least time consuming and focused on getting the job done without examining their choice of teaching methods in terms of preparing students for a professional role (McDonald & Rogers, 1989). This data suggested that practitioners need to be specially prepared to be field instructors, so that they are able to shift their perceptual lens from practitioner to educator. Otherwise, they fall into the day-to-day exigencies of agency life reflective of job training as opposed to professional education. It was suggested by these authors that practitioners need knowledge about effective methods of field instruction and need to understand the relevant concepts, themes and approaches in educating adults and preparing practitioners for this multi-dimensional profession. The field instruction course being evaluated in this study evolves from this research.

Bogo (1981) suggested that the shift from social work practitioner to field instructor necessitates learning new knowledge and skills and described an androgical model for teaching first-time field instructors. Larsen and Hepworth (1982) identify a disquieting reality highlighted by several authors that instruction in the practicum typically is varied, uneven and unsystematic. They believe that although the field instructor is in a strategic position to assist aspiring social workers to gain the competence essential to effective practice, ". . . the inadequate leadership by educators in assisting them to learn effective methods of teaching these skills leaves field instructors in pursuit of ill-defined objectives" (p.51). They reported findings of an empirical study comparing two methods of practicum instruction. They concluded that the instructional methods used by field instructors, who were specifically trained to use competency-based task-centered instruction, was the critical variable in student's demonstrated competency.

A number of other studies examining various elements of field education such as student satisfaction with the practicum (Fortune et al, 1985; Raskin, 1982), effective supervision (Akin & Weil, 1981; Matorin, 1979; Rotholz & Werk, 1984), and issues in field instruction (Cowan & Wickham, 1982; Gordon, 1982; Skolnick, 1989; Kimberley & Watt, 1982) conclude with a prescription for more or better training for field instructors.

In designing the format and content of this course, an overriding theme was to develop and promote the ability by the participants to be critically reflective about their practice as a social worker and field instructor so that they in turn could both demonstrate and describe this process to their students. This theme was identified because of its centrality to social work practice and its importance to field instruction. As Jenkins and Sheafor (1982) so aptly stated:

> as opposed to technical training, professional education requires the preparation of people for autonomous practice – with the ability to make accurate judgements and to draw on a range of knowledge, values and skills . . . . Social workers must know why as well as what they are doing. They will be involved in complex interpersonal relations and must know themselves and their impact in the process, as well as understand the client or client group and its environment (p.8).

Students must learn how to use knowledge and make decisions in unpredictable situations. They must develop "a spirit of inquiry and curiosity, a critical approach to theory and practice, receptivity and openness to new ideas . . ." (Hamilton & Else, 1983, p.22). This requires that field instructors create a collaborative learning environment where the student is "challenged to critically reflect upon her/his actions and reexamine underlying beliefs, values and theoretical constructs" (Brookfield, 1986, p.143). In a similar vein, Schon (1987) suggests that in educating professionals for practice in situations of uncertainty, uniqueness and value conflict, which certainly applies to the social work profession, students must learn to use the process of "reflection-in-action (the thinking what they are doing while they are doing it) to combine the competence and artistry embedded in effective practice" (p.13). In using these principles to develop the field instruction course it was, therefore, determined that field instructors need to be familiar with and able to use teaching methods that facilitate and encourage critical thinking and focus on challenging students "to explore and examine alternative ways of thinking and acting" (Brookfield, 1988, p.15).

Thus, there exists in the literature prescriptions for field instructor training and descriptions of what that training should include but there is little evidence that training programs are evaluated or effective. As Davenport and Wodarski (1989) point out "research is beginning to suggest that continuing social work education may result in changes in attitudes, knowledge, and skills, but initial efforts are not conclusive or definitive" (p.42). They note that the majority of continuing education programs in social work described in the literature are largely subjective and impressionistic, although there is a growing body of empirical studies.

METHODOLOGY

Lauffer (1977) examined evaluation methods in continuing education and observed that they "may include everything from casual observations that are neither systematic nor based on scientific methods or statistical inference, to sophisticated experiments" (p.177). He urged the greater utilization of experimental designs. With this in mind, a pretest-posttest nonequivalent comparison group design was utilized. The Watson-Glaser Critical Thinking Appraisal (1980) was administered to each of the participants registered in the course (N=25) to obtain a score representing an estimate of the proficiency of critical thinking abilities. This test was also administered before and after to a control group (N=25) who were matched with the experimental group for age, degree, and years of experience as a practitioner and as a field instructor. Analysis of variance was used to ascertain if there were significant differences between the control and experimental groups in terms of critical thinking. To add a qualitative dimension to the study, the application of critical thinking and the use of related concepts introduced in the course were examined through content analysis of the participants' evaluation of taped supervisory sessions conducted with their students during the ninth week of the course. As well, the content of written weekly reflections about the experimental groups' reactions to the class material were analyzed to determine if the participants became increasingly more critical in their thinking as the course progressed.

FINDINGS AND DISCUSSION

The findings have implications for programs of professional education using practitioners as field instructors. It supports the need for using relevant adult education theories and practices to better prepare practitioners to be educators. The results will be presented in detail at the conference. The data analysis and tables will be distributed at that time, however, results will also be made available to interested persons by contacting the authors.

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Predicting Student Persistence in Distance Education

by
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This paper first provides a brief overview of course to course persistence of Athabasca University students, followed by an analysis of factors contributing to student retention. The discussion is based on the premise that retention in a distance teaching institution, such as Athabasca University, cannot be understood in the same way as retention in traditional universities.

The primary aim of this paper is to evaluate factors associated with student persistence in distance education. Student persistence is defined simply as a student taking more than a single course from Athabasca University (AU). Commonly, when educators talk about student retention and persistence, they use traditional universities catering to a young, full-time student body as a point of reference. For traditional universities, the calculation of retention rates is based on the ratio of students who complete the programme as compared to those who entered it. In the context of distance education, particularly in an open, non-paced educational environment, this way of thinking about retention is misleading. If we calculate retention based on the completion of an entire degree programme of studies through AU, AU's retention rate would effectively be zero.

Most traditional university students enrol in a programme of studies with the intention of taking all the credits needed for a degree at a single institution. In the case of AU, students enrol for a wide variety of reasons, and the number of courses they intend to take varies according to their reasons for enrolment. In other words AU students set their own programme of study according to their individual circumstances and educational goals. Some AU students intend to take only a single course. Others plan to take a few courses to apply to a degree or some other form of certification elsewhere. Very few students enrol at AU with the intention of taking all the credits needed for a degree at AU. Although it would be inaccurate to view retention at AU in the way one would a traditional university, the concept still is useful as 70 percent of AU students intend to take two or more courses. As a result, retention at AU can be measured by comparing intended behaviour to actual behaviour.

Other researchers in the field of distance education have identified various factors associated with student persistence in distance education. For example, Sweet (1986) reported that personal factors, including goal satisfaction and institutional commitment, as well as institutional factors such as tutor contact, contributed significantly to student success and success. Chacon-Duque (1985) also found that institutional factors, including quality of course materials, variety of media and planned student support, were important predictors of successful study. Sung (1986) found that institutional factors such as adequacy of course materials and support services were important predictors of success when looked at in combination with the most critical variable, which was the students' reported availability of time. Assignment turnaround time was shown by others (eg. Taylor, 1986) to also be a good predictor of student success in the distance learning environment. Various other personal attributes have been associated with student success, including job and domestic responsibilities (Pythian & Clements, 1982), previous educational level, gender, age and occupation (Woodley & Parlett, 1983), and student motivation (Schwittman, 1982).

Before going on to discuss our findings related to predicting student persistence, it would be useful to provide a brief overview of student persistence at AU.

AU student persistence

Once students are admitted to AU, they have the right to register for courses as long as they remain resident in Canada. Students can in theory remain inactive for years before re-registering. For the purposes of this study, we had to delimit a finite period of time to study retention. We chose three years as the limit because the probability of students re-registering after this period of time is statistically inconsequential. Because AU students can register in courses at the start of each month, a cohort analyses, based on new admissions, of home study students[1] for each month during 1986-87, was used. Each monthly cohort was tracked for 36 months after their registration in their first course, to determine re-registration behaviour. Table I shows the registration behaviour of these students.

Table I

Overall 36 Month Course Registration Behaviour of AU students Admitted in 1986/87

Number of Courses	Number	Cumulative Percentage	Percentage
1	3216	61.6	61.6
2	1055	20.2	81.8
3	433	8.3	90.1
4	193	3.7	93.8
5	110	2.1	95.9
6-10	156	3.0	98.9
11-15	29	.6	99.5
16-20	11	.2	99.7
21+	15	.3	100.0

Table I shows that within three years of registering in their first course 62% of AU students take one course only. On average, AU students took 1.9 courses and only 10% took four courses or more.

Each student, upon begin admitted to AU receives a programme designation. This designation can be in AU's degree programmes or it can be in a non AU credential programme status which includes transfer students enrolled at other universities. Table II shows that a greater proportion of AU degree programme students, about half, take more than one course as compared to two thirds of non AU programme students. However, the course to course persistence of even AU degree programme students is limited.

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[1] 85% of AU's students are studying with self-paced, home study packages. The remaining 15%, receive instruction through seminar and teleconference delivery.

Table II

Registration Behaviour of AU Students by Academic Programme of Study

Number of Courses	B.A. (n=309)	B.G.S. (n=230)	BAdmin (n=847)	Non AU Programme (n=3832)
	Program			
1	49.2	46.5	54.7	65.1
2	19.1	20.0	20.4	20.3
3	11.3	13.0	9.8	7.4
4	4.9	7.0	4.7	3.2
5	3.9	3.0	3.2	1.7
6-10	7.1	8.3	5.2	1.8
11-15	2.3	1.3	.7	.3
16-20	1.0	.4	.4	.1
21+	1.3	.4	.9	.1

Factors contributing to student retention

Powell et. al. (1989) assessed a group of AU students to determine what personal characteristics affected successful first course completion. They found that a high need for success, a positive attitude towards completing projects, having a partner and a low need for support were, in combination, positively related to students' successful course completion. The results of this study were restricted to factors that contributed to successful completion of their first course.

The retention analysis in this paper is based on the three hundred and one urban AU students that were interviewed for the Powell study in the fall of 1987. The original face-to-face interviews included questions designed to assess study conditions, motivations, success expectations and demographic characteristics. Twenty-four months later the re-registration behaviour of this sample was analyzed.

Of the original 301 students that were interviewed, 263 had completed their first course. The remaining 38 students were classified as early withdrawals and these students were eliminated from further analyses. Table III below, provides a breakdown of subsequent course registrations by whether the students passed or failed/withdrew from their first course.

Table III

Relationship Between First Course Performance and Registration in a Second Course (n=263)

First Course Performance	Registration in 2nd Course Yes %	No %
Pass	52.4	47.6
Fail/Withdraw	13.9	86.1

Overall, 29% of the students surveyed continued on to take at least a second course. The table indicates a significant relationship between first course performance and registration in a second course[2]. Students who pass their first course are more than four times as likely to re-register in a second course as those who fail/withdraw. Even so, only slightly more than half of the students who do pass their first course re-register.

In order to understand the factors that effect student persistence, a multiple regression analysis was used. The variables that were measured in the original questionnaire to predict students' success with their first AU course were included in the regression equation. Three additional variables were added: programme status[3], first course difficulty, as measured by the average completion rates of the course, and first course completion status.

Due to the large number of potential independent measures (16) and the lack of *a priori* ordering of these variables, a stepwise multiple regression was used to assess the relationships between the set of independent variables and the dependent variable of re-registration. The results of the stepwise analysis provided an R=.52 (R^2=.27; 4,244 d.f.; F=22.9; p<.001). Four variables made a significant contribution to the overall R^2. The variable beta weights, T values and significance levels are presented in Table IV below.

Table IV

Results of Stepwise Regression Analysis to Predict Student Retention

Independent Variable	beta weight	T	significance
first course completion status	.350	6.10	.000
programme status	.242	4.35	.000
difficulty of first course	.122	2.22	.03
importance of obtaining credits	.119	2.10	.04

The results indicate that students who registered in a second course were more likely to be: successful first course completers, enrolled in an AU degree programme, have completed a less difficult first course, and perceived the obtaining of university credentials as essential.

In order to further our understanding of factors contributing to retention, a follow-up study of the original 301 students was conducted in January, 1990. This second survey asked students to both reflect on their reasons for deciding to take courses at AU as well as to discuss their experiences with studying at AU. A total of 154 students responded to this phase of the questioning. Students were first asked to think back to when they first decided to enrol in an AU course and to describe what they expected to gain from taking courses with AU. Due to the relatively small sample size, comparisons between persisters and non-persisters should be regarded as suggestive rather than conclusive.

The following Table V provides a breakdown of the primary reason students gave for enrolling in their first AU course.

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[2] Chi-square=43.2; 1 d.f.; p<.001

[3] Students were grouped into AU degree programme or not.

Table V

Students' Goals at the Time of First Course Enrollment

Goals	Non-persisters (n=105) %	Persisters (n=49) %
perform job better	3.8	0
advance career path	5.7	10.2
change career	1.4	0
enter job market	1.0	0
transfer credit to another institution	10.5	8.2
grow and develop as a person	21.9	14.3
try out university level courses	9.5	4.1
work towards a degree	36.2	55.1
prove that I could do it	8.6	0
other	1.0	8.2

Because of the relatively small sample size, particularly among persisters, differences between the two groups should be interpreted with caution. Nonetheless, it appears that the intention to earn an AU degree is the characteristic that serves most to differentiate the two groups, followed by citing *growing and developing as a person* as reasons for studying at AU.

When these students were asked whether or not their involvement with AU helped them to achieve their original goals, an overwhelming majority of the persisters (85%) felt that their goals were being achieved. Just less than half of the non-persisters felt any goal achievement. Non-persisters who felt that they hadn't achieved their goals attributed this more to personal reasons than to the quality of AU materials and support.

It is worth noting that a majority of non-persisters (58%) stated that their initial intention was to take only one course with AU[4]. Among persisters, 18% originally said they intended to take only one course. However, these students went on to take subsequent courses from AU.

The original questionnaire asked students how many courses they intended to take with AU. Their course taking intentions were not related to their re-registration behaviour. Students were also asked how interesting they found the course material and how difficult they found studying at home and at a distance. Three quarters of the persisters said that they found their first AU course interesting or very interesting. This compares with slightly over one half of the non-persisters. Persisters and non-persisters also differed in their assessment of the difficulty of studying at a distance: 44% on non-persisters rated distance study as difficult or very difficult compared with 31% of the persisters. Among the reasons given by non-persisters for the difficulties they experienced with studying at a distance were: time management problems, the need for a structured classroom setting, and the lack of sufficient discipline to study at home.

In contradistinction to several studies on persistence, cited earlier in the paper, satisfaction with AU's materials and services appeared to play little role in the decision to persist or stop studies. However there was some indication that non-persisters tended to be somewhat more critical of both tutor availability and the quality of support than were persisters. We should note that the majority of students in both groups expressed satisfaction with AU's services.

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[4] This question was asked both in the original and follow-up survey. Respondents' answers in the two surveys coincided closely.

Discussion

As distance education becomes a more and more important part of overall educational provision in our society, questions inevitably arise as to its effectiveness. One measure of this effectiveness is the ability of distance education systems to retain students. Unfortunately, applying standards of retention developed in the context of traditional universities to distance education is highly problematic. In traditional universities the yardstick used to measure retention is a complete programme of studies defined by the institution. Because distance education caters to an adult population with differing educational backgrounds, educational needs and educational goals, there is no external standard to measure persistence and retention. For all intents and purposes, distance education students define their own program of studies in light of their own perceived needs. The definition of retention in distance education is further complicated by the fact that students' perceptions of their needs and goals are in flux as their job, career and family circumstances change. Consequently, a student who takes only one course with AU may, in fact, be a persister provided that student intended to take just one course in the first place.

The difficulties in analyzing persistence at AU do not obviate the fact that some AU students *do* persist in their AU studies until they achieve their educational goals, while others drop out before achieving their goals. Furthermore it is possible to isolate factors that significantly predispose students towards persistence, at least as measured by taking a second course. At AU these factors are, in order of explanatory power, successful completion of the first course, whether the student was enrolled in in an AU degree program, the difficulty of the course the student first registered in and the importance the student ascribed to obtaining credit. Although, we were only able to measure the possible effect of institutional factors such as quality of course materials and tutorial and other services by asking students retrospectively about their influence, these factors appeared to have little affect on the students' decision to persist or drop out. Factors having to do with the difficulties many adults have in studying at home in an open, un-paced educational environment appeared to play a much more significant role in persistence.

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COLLABORATIVE-COOPERATIVE LEARNING : A New Avenue for Adult Education

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Introduction

This study of an exploratory nature consists of research in the field of social learning theory; it will touch upon three aspects of collaborative/cooperative learning: the identification of the main concepts used in this form of learning, its methods, and thirdly, its psychological and philosophical roots. In fact, by looking at collaborative/ cooperative learning as it relates to various aspects of adult education, I hope to share valuable insights into this area of social learning theory.

Adult education has produced a wealth of material on self-directed learning. Whilst increasing importance was given to individualistic forms of learning, its social aspects tend to have been somewhat neglected. As Hertz-Lazarowitz (1987) points out: "Although research on groups in general is a well-established area in social psychology, research on groups in the classroom is fairly new." Little has been attempted to study adults as groups of learners. By looking at some of the internal dynamics of collaborative/cooperative learning, this study will hopefully open the door to a degree of equilibrium between the adult as "self" and the adult as a social interactive being.

The study will begin with the identification and definition of the main concepts and terminology used in collaborative/cooperative learning: goal interdependence, task interdependence, competitive counteraction, coordinative collaboration . . . The study includes a brief review of some of the most important and recent research in the area of collaborative/ cooperative learning.

From the concepts we take a brief look at some of the methods and techniques already in use in collaborative/cooperative learning: Colabor, Student-Teams-Achievement Divisions, Jigsaw, Group-Investigation, Co-op Co-op, Think-Pair-Share.

Finally, I will explore the psychological and philosophical bases of collaborative/cooperative learning. The emphasis on the self within North-American society has brought about a highly individualistic and competitive system, and our educational system tends to reflect this system and these values. However, the complexity of universal problems requires that people and adults in particular learn

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Bilingual presentation with one of the techniques.

to cope with philosophical, technical, and political issues of a very serious nature. We therefore have to learn to listen to each other, to listen to international concerns and especially to learn to solve common problems.

Collaborative/cooperative learning bears an important significance for groups in which the traditional system has been at times ineffective: women, minority racial and linguistic groups, handicapped students, and persons coping with learning at a distance.

1. Identification of the Main Concepts

Bruffee(1985) defines collaborative learning as follows:

> . . . is a way of developing and focusing a resource that many of the more familiar approaches to teaching composition overlook: peer influence. In tapping this resource, collaborative learning makes some assumptions about the nature of reading and writing that differ from the assumptions made by most familiar ways of teaching composition.

In his definition Bruffee emphasizes the role of the peer. Let us note here the difference with other modes of learning which place either the learner (in self-directed learning) or the teacher (in the traditional model) as the most important resource. Bruffee's application of collaborative/cooperative learning is in the teaching of English composition.

Besides the definition of collaborative/cooperative learning, I have been able to identify through this research the main concepts most commonly used in the literature. Some of these are included here.

Basing her research on the work of Deutsch (1949), Pepitone (1987) attempts to define some of the major concepts utilized in collaborative/cooperative learning. She specifies that the "Deutsch conceptualization was written from a field-theoretical social-psychological point of view". Her own research has enabled her to "advance Deutsch's conceptualization in several ways", particularly those relating to goal relationships and task structures, as she chooses to call them.

Goal Interdependence: *any situation . . .in which a goal can be entered (to some degree) by any individual . . .if all the individuals . . . can also enter their respective goal regions* . Pepitone cautions that "just how, theoretically, individual goals may be transformed into a group goal still remains an unsolved conceptual issue".

Task Interdependence: *the substitutabilty of similarly intended actions of cooperating members*. Again as Pepitone points out, the variation within a group can range from"zero . . .through various degrees of increasing similarity, to identity of work assignments".

Pepitone identifies three other concepts frequently found in collaborative/ cooperative learning research: competitive counteraction, coordinative collaboration and role-related cooperation. I include them here as a point of reference for anyone who may be interested in pursuing further reading in this area.

Competitive Counteraction: a situation where *absolute goal contriency exists, but the task requirements demand interactive exchange*. Such cases exist in the learning of competitive sports or leisure activities , such as tennis or chess. Situations can be found in group discussions where students' "contributions" are evaluated and graded "in comparison to those of their classmates". It is interesting to note here that not all discussion group activities in classrooms lead to one of the main objectives of collaborative/cooperative learning which is to diminish the competitiveness within the classroom atmosphere.

Coordinative Collaboration: a situation *where two or more individuals help each other in exchange for reaching their own personal goals , rather than working toward a common, shared goal.* The idea of "you scratch my back and I scratch yours".

Role-related Cooperation: *a situation where all members strive to reach a common goal , with each person utilized in movement toward that goal.* Pepitone describes this situation as the "condition of greatest potential".

2. Methods and Techniques Used in Collaborative/Cooperative Learning

The literature on collaborative/cooperative learning contains a number of techniques and methods, a few of which I will describe briefly.

Colabor: This method emphasizes the dimension of a common goal , in that at least there is "similarity between individual goals", the common goal being the final product. (Pepitone, 1987) She explains further:

> During the process of working toward a common goal, tasks that may
> been seen as individual may actually be perceived as more interdependent.

Student-Teams-Achievement Divisions (STAD)

This method, developed by Slavin, and further explored by Kagan (1987) has five components: class presentation(by the teacher or in an audiovisual presentation), Teams (to represent a cross-section , heterogeneous as possible), Quizzes(students evaluated via individual quizzes), Individual Improvement Scores (based on a periodically readjusted "base score" for each student), Team Recognition(social recognition & individual recognition for learners whose performance is exceptional or shows most improvement).

Jigsaw

Kagan(1987) identifies six elements of this method: specially designed curriculum materials, Team-building & Communication Training, Student Group Leader, Teams, Expert Groups,Individual Assessment & Reward.

Group Investigation

Again, Kagan(1987) identifies six stages of this method: Identifying the topic and organizing the students into research groups, Planning the learning task, Carrying out the investigation, Preparing a final report, Presenting the final report, Evaluation.

Co-op Co-op

Ten steps: Student-centred class discussion, Selection of student learning teams, Team building, Team topic selection, Minitopic selection, Minitopic preparation,Minitopic presentations, Preparation of team presentations, Team presentations, Evaluation.

Think-Pair-Share

This method, conceptualized by Professor Lyman and his associates at the University of Maryland Howard County Southern Teacher Education Center has four components: students listen while the teacher poses a question, students are given time in which to think a response, students are then cued to pair with a neighbour and discuss their reponses, students are invited to share their responses with the whole group.

3. Philosophical and Psychological Bases of Collaborative/Cooperative Learning

Collaborative/cooperative learning is certainly not a new concept; in fact, much of it in Canadian adult education goes back to the work of Moses Coady at the beginning of the century. Through the cooperative movement which he initiated with the mine workers and fishermen of Eastern Canada, Coady established study circles which placed adults in collaborative work and learning situations.

Bruffee (1984) on the other hand claims that" the term was coined and the basic idea developed in the 1950s and 1960s by a group of British secondary school teachers and by a biologist studying post-graduate education - specifically , medical education." I do not intend to expand further on the historical background of collaborative/cooperative at this time.

From a philosophical point of view , Bruffee's coupling of the concepts of knowledge and learning provides valuable insights. Defining knowledge as "the product of human beings in a state of continual negotiation or conversation" , and learning as a "social and not an individual process" , Bruffee (1984) emphasizes the dynamic nature of the collaborative/cooperative process:

> . . . it implies that collaborative learning as a classroom practice models more than how knowledge is established and maintained. The argument

> pursued here implies, in short, that in the long run collaborative learning models how knowledge is generated , how it changes and grows.

This view of knowledge and learning is quite interesting in that it goes beyond the static perception of the maintenance of established knowledge and moves on into the realms of knowledge creation , generation, change and growth.

Touching on the psychological dimension, one can safely say that humanistic psychology has brought about major changes in adult education and education in general. Through the writings of John Dewey, Carl Rogers , Malcolm Knowles, Virginia Griffin, Allen Tough and many others, the "self" and the individual have been placed at the core of the educational process. This evolution was inevitable and essential as society progressed from a traditional and authoritarian mode to more liberal and person-centred ways of thought and practice. The educational process became as important as the content.

In the interim however, the social aspect of learning appears to have been somewhat overlooked. Kagan (1985) explains:

> Although in the recent past we have seen greater emphasis in our educational system on individualized instruction, the lack of cooperative group activties as an integral part of the educational experience remains, for the most part, conspicuously missing.

As such, North-American attitudes and behaviors have increasingly become centred on the "I" rather than "on the We". Such a trend has generated inadequate levels of social responsiblity accompanied by excessive self-centredness. Johnson & Johnson(1987) favour a reversal of this trend through an appropriate equilibrium of the three modes of learning which they have extensively researched: cooperative, competitive and individualistic learning. In a sense, we are perhaps looking to more traditional values of empathy, consideration of others, and the importance of love as described by Freire(1974) as well as self-discipline (Peck,1978), without a return to authoritarian attitudes and behaviors. Such values are stronger and more effective when they are internalized and integrated into the "self" through an appropriate learning process. In other words , educators of children and adults alike may be looking to social psychology and social learning theory for solutions, but with a human touch.

Conclusion

This brief exposé has attempted to give information on three aspects of collaborative/cooperative learning: identification and defintion of concepts, methods and techniques and its philosophical and psychological bases. Because of its brevity as well as its exploratory nature, it does not claim to be exhaustive nor complete. Collaborative/cooperative learning as a new area in adult education has an important role to play in our complex universe. And as Bruffee (1984) explains:

> We establish knowledge or justify belief collaboratively by challenging each other's biases and presuppositions; by negotiating collectively toward new paradigms of perception, thought, feeling,and expression; and by joining larger more experienced communities of knowledgeable peers through assenting to those communities' interests,values, language, and paradigms of perception and thought.

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L'appropriation des objets au musée: une activité importante d'intégration chez le visiteur adulte

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Résumé

Accompagner un adulte au musée et recueillir ses propos permet d'observer plus d'un phénomène démontrant une grande activité rationnelle, émotive et imaginaire chez le visiteur. L'un d'eux attira notre attention. Il s'agit de l'INTÉGRATION. L'étude de 15 compte-rendus de visites au musée nous aura permis de mettre en évidence trois formes d'intégration. Dans la première, le visiteur perçoit un nouvel élément et l'intègre directement sous forme d'appropriation. Dans la deuxième, il considère un élément nouveau et le confronte à un schème qui existait déjà chez lui. Enfin dans la troisième forme, il élabore une partie signifiante de son expérience autour d'une position générale. L'intégration prendra des formes diverses notamment en fonction du facteur temps.

When one records what a visitor says during a visit to the museum, one notices an important rational imaginary and emotional activity. One particular phenomena: INTEGRATION, attracted our attention. Studying 15 visits recording, we found three categories of integration. In the first, the visitor sees a new element and directly stores it. In the second, he confronts the new element to and already existing intellectual schema. Finally, in the third, he constructs a significant part of his experience around a general position. On the whole, integration varies according to a certain number of factors, mainly time.

Introduction

Dans le cadre d'une recherche* en andragogie réalisée à l'Université de Montréal, j'ai eu l'occasion d'accompagner des adultes au musée. Durant la visite, j'enregistrais leurs propos spontanés puis, à la fin, j'avais un entretien avec eux sur l'expérience qu'ils venaient de vivre. Leurs propos, à mon grand étonnement, étaient nombreux, variés et démontraient une grande activité rationnelle, émotive et imaginative.

Parmi les phénomènes que j'ai pu observer pendant que j'accompagnais ces visiteurs, l'un d'eux m'a particulièrement frappé: il s'agissait de leur tendance à rapporter ce qu'ils voyaient, ce qu'ils pensaient ou ce qu'ils sentaient à leur expérience passée, à leurs connaissances ou à leur préoccupation du moment et même à faire des efforts, parfois importants, pour tenter d'intégrer le tout. Cette activité prenait des formes diverses, mais semblait aboutir au même résultat. Un lien certain existait entre l'expérience qu'ils vivaient et ce qu'ils étaient; de là le terme INTÉGRATION choisi pour désigner ce phénomène et le titre choisi pour cette communication: "La visite de musée comme expérience intégratrice chez l'adulte."

On parle peu de l'intégration dans les publications sur l'éducation dans les musées.

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À notre connaissance, c'est Gurian qui en traite avec le plus de précision et elle n'aborde le sujet qu'indirectement, lorsqu'elle parle des types d'apprentissage réalisés au musée. Par contre, l'intégration est un phénomène qui a pris beaucoup d'importance dans le domaine de l'éducation des adultes, notamment en andragogie. À preuve, on a inclus des activités d'intégration dans les programmes de formation d'éducation des adultes et on a élaboré des outils dans le but de faciliter la démarche des étudiants qui tentent de réaliser l'intégration de leurs apprentissages.

En bref, au moment de démarrer notre recherche, la situation est celle-ci. Dans le domaine de la muséologie, on parle très peu de la visite de musée sous l'angle d'une expérience intégratrice.En andragogie on en fait grand cas de l'intégration, mais la situation muséale n'invite pas à l'utilisation des outils développés dans ce domaine. Nous avons donc dû reprendre l'investigation du phénomène à sa base, en procédant à une étude exploratoire à partir d'observations réalisées sur des adultes en situation de visite.

Cette recherche a consisté à examiner des compte-rendus de visites de musées, à en extraire les passages qui semblaient relever de l'intégration, à élaborer une définition, puis à établir une grille d'analyse permettant de tenir compte des diverses modalités selon lesquelles l'intégration apparaissait dans l'expérience du visiteur de musée adulte. Nous exposerons chacun de ces points, puis nous illustrerons, à l'aide d'exemples, les diverses formes d'intégration observées sans livrer, pour l'instant, des données quantitatives sur le sujet. Enfin, nous terminerons en discutant de la signification du matériel présenté.

Description de la recherche

L'étude de la visite de musée comme expérience intégratrice chez l'adulte se situe dans une recherche plus large dans laquelle on a recueilli des données auprès de 90 visiteurs appartenant à trois catégories d'âge (25-34 ans, 35-49ans, 50-65ans) et classés selon leurs habitudes de visite au musée, regroupées elles aussi, dans trois catégories (ne vont jamais ou rarement au musée, 1 fois par année, plus de 2 fois par année). Ces adultes visitent les mêmes parties de trois institutions muséales montréalaises soit: Le Musée des Beaux-Arts de Montréal, Le Jardin Botanique de Montréal et le Musée David M. Stuart. Il y a environ une semaine d'intervalle entre chacune des trois visites de musée. L'accompagnateur enregistre les propos spontanés de chaque visiteur, durant la visite, et mène avec lui un entretien ouvert, une fois la visite terminée. Tout le matériel fourni par ces visiteurs est dactylographié. Des 90 sujets de l'étude,15, représentatifs de l'ensemble, ont été retenus et on a étudié les compte-rendus de leur dernière visite au musée en extrayant les passages qui semblaient relever de l'intégration.

Notion

Notre désir de circonscrire la notion d'intégration par une définition satisfaisante nous a amenée à chercher des indicateurs de cette notion non seulement en muséologie et en andragogie mais aussi dans d'autres disciplines comme la médecine, la physique, la chimie, la sociologie et la psychologie. Les éléments empruntés à ces définitions nous ont permis d'élaborer la notion suivante: l'intégration est un ensemble d'éléments formé d'éléments anciens et d'un élément nouveau pour l'individu, où chacun des éléments est identifié et reconnu avec ses qualités propres. Les éléments de l'ensemble ne sont pas placés au hasard. Ils sont rangés et assemblés les uns par rapport aux autres.

A partir de cette notion et de l'étude des extraits de compte-rendus, nous avons mis en évidence trois formes d'intégration et établi une grille d'analyse permettant de classer les passages pertinents des compte-rendus. La première forme d'intégration apparait comme la simple appropriation d'un élément nouveau par le visiteur. La deuxième suppose que l'élément nouveau agit sur le schème ou sur les éléments anciens, tandis que la troisième amène le visiteur à rassembler des éléments épars de son expérience autour d'un point central. Voici comment chacune de ces trois formes d'intégration se présente dans les 15 compte-rendus de visites étudiés.

Illustrations

La première forme d'intégration est une appropriation de l'élément perçu. Durant la visite, il y a un mouvement de la part du visiteur qui perçoit un élément nouveau. Le visiteur entre directement en contact avec cet élément nouveau et se l'approprie. L'élément nouveau s'ajoute alors au schème ancien pour l'enrichir. Première illustration: ‹‹Ah! un manguier! Je ne savais pas à quoi il ressemblait. C'est ma brue vietnamienne qui m'a appris à manger des mangues... C'est si bon.›› Et puis cet autre: ‹‹Ah! un "pied-de-roi". Je me demandais où ma mère tenait une telle expression. Quand j'étais petit, elle nous demandait d'aller chercher le pied-de-roi. Là je vois d'où ça vient!›› L'élément particulier, dans cette forme d'intégration, peut ne pas être nouveau pour le visiteur mais il sert quand même à enrichir son schème ancien. ‹‹ J'ai travaillé pendant un an chez un grossiste en fleurs. Je les voyais en pot. Là je les vois agencées dans leur environnement. Tout cela me plait beaucoup››. Et que penser de ces exclamations dans les serres tropicales: ‹‹ Ah! on se croirait en Floride ici.›› ou encore ‹‹ C'est la même atmosphère ici... chaude et humide comme ce que j'ai éprouvé en voyage quand on a ouvert la porte de l'avion à Cuba›› Ces appropriations sont des intégrations qui se font spontanément et presque instantanément. Ces expériences d'identification, où l'on rapporte à soi ce que l'on voit, éprouve ou ressent, et qui permet à notre schème ancien de s'enrichir correspondent à la première forme d'intégration.

Dans la deuxième forme, il y a plus qu'un simple ajout d'un élément particulier à l'ensemble déjà existant. L'élément nouveau ou le schème nouveau agit sur le schème ancien du visiteur. Suivant le cas, il le remplace, le modifie, le confirme ou coexiste avec lui, mais dans un état conflictuel ou en agrément, après avoir fait les ajustements nécessaires.

Premier exemple: le schéma nouveau remplace le schéma ancien. L'individu regarde des cartes anciennes des principales villes du monde. Il regarde les rivières passer à travers ou autour des villes et les fortifications qui emmurent ces mêmes villes. Il s'exclame: ‹‹ On se plaint aujourd'hui qu'on n'a pas beaucoup de terrain, mais dans le temps il y en avait pas beaucoup non plus. Les gens des villes étaient aussi tassés que nous. Je le constate fort bien.››

Deuxième exemple: le schéma nouveau confirme le schéma ancien. ‹‹ Cela faisait plus de dix ans que j'étais venue au Jardin Botanique. Ma visite confirme ce que j'avais éprouvé à ce moment là. Je ne suis pas attirée par les plantes. Cela ne m'intéresse pas plus aujourd'hui que cela ne m'intéressait quand j'étais venue.>>

Troisième exemple: le schéma nouveau amène l'individu à modifier son schéma ancien. << Pour faire de telles cartes en 1653... l'avion n'était pas inventé... mais c'est incroyable ça!!! toutes ces différentes mesures...Les gens avaient onze façons de mesurer la distance!... Et nous autres on se plaint avec le système anglais et le système métrique... C'est incroyable, moi qui pensais au contraire qu'ils étaient plus primitifs...>>

Quatrième exemple: l'élément nouveau coexiste avec les éléments anciens et il y a présence d'un conflit qui sera, ou non, résolu par le visiteur. Dans cet exemple, la dissonance cognitive est résolue. Le visiteur se promène dans les serres tropicales et trouve dans cet environnement une ressemblance frappante avec l'Australie, pays qu'il connaît pour y avoir séjourné. Il s'étonne de ne pas y trouver d'eucalyptus, arbres pourtant présents en très grand nombre dans ce pays, puis il ajoute: << Cela créerait probablement des problèmes parce que les eucalyptus dégagent une espèce de petite brume. Il y a des vallées complètes d'eucalyptus et au-dessus de la vallée il y a cet espèce de petit nuage et on finit par en avoir partout de cette brume. >> D'une manière ou d'une autre, nous voyons que l'élément nouveau agit sur l'ensemble des éléments existant chez le visiteur et témoigne d'une grande activité mentale chez celui-ci.

Enfin, dans la troisième forme d'intégration, on reconnaît une élaboration autour d'une position générale qui amène l'individu à évaluer et à interpréter une partie de son expérience pour en dégager un sens nouveau, un principe ou une conception d'un aspect de l'univers. Voici un exemple qui illustre la position générale d'un visiteur sur sa conception des musées. << Quand je visite les musées, je me dis toujours qu'il manque quelque chose. Dans un musée, c'est forcément beau. Mais les musées ça devrait être tout l'art complet, pas seulement un partie de l'art. Pourquoi, quand on visite une exposition de fleurs, il n'y aurait pas des peintures, de la musique. Pourquoi ne pas mettre des fleurs et de la musique aussi dans un musée des Beaux-Arts, musique qui pourrait s'accorder avec l'époque des peintures exposées dans les salles par exemple?... et pourquoi pas une bibliothèque à Stuart où l'on pourrait fouiller pour trouver des réponses aux multiples questions restées sans réponses. >>

Nous avons noté dans cette forme d'intégration une répercussion affective chez le visiteur qui l'amène parfois à passer à l'action. Ce témoignage illustre bien cet aspect. << J'ai eu des flashs toute la semaine de cette fameuse toile avec l'orage. Elle est restée imprégnée dans ma tête. Cela m'a donné le goût de consacrer du temps à la peinture... et j'ai recommencé. Ce fut un moment bien spécial que j'ai passé devant cette toile qui m'aide à me remémorer ce que je veux faire...>>

Discussion

Nous venons de voir que l'intégration prend des formes diverses. Le laps de temps qui s'écoule entre la perception d'un objet et la mise en relation de l'expérience qu'il provoque et des éléments de la vie psychique de l'individu semble un des facteurs qui peut influencer la forme que prend l'intégration. Lorsqu'il y a intégration d'éléments nouveaux sous forme d'appropriation par l'individu (type1), celle-ci se fait directement, pour ne pas dire instantanément: peu de réflexion, des comparaisons vites faites avec les éléments connus. Aux yeux de l'observateur, cette intégration est facilement identifiable, alors que pour le visiteur, les choses se passent si vite qu'il ne s'aperçoit pas sur le champ qu'il intègre des connaissances, des émotions ou encore des sensations. Par contre le visiteur est capable d'exprimer à la fin de sa visite la sensation de plaisir qu'il a eue à manipuler toutes ses représentations mentales. Foulquier a attiré notre attention sur une variété de ces phénomènes qui consiste à se remémorer des souvenirs ou des acquisitions antérieures. Foulquier appelle ce phénomène: la redintégration. Cette remémorisation consiste, d'après Foulquier, en ce qu'un état de conscience ayant fait partie d'un tout tend à évoquer ce tout dans son intégralité, y compris l'élément affectif. Dans cette forme d'intégration, la vision de l'objet repart le film intime des souvenirs et cette remémorisation reprocure le sentiment original agréable ou désagréable, de plaisir ou de tristesse chez le visiteur.

Dans la deuxième forme d'intégration on remarque, à la lecture des compte-rendus, une période de silence variant entre 10 et 30 secondes. C'est un temps d'arrêt où une activité intérieure s'installe depuis le moment où l'attention du visiteur s'est fixée sur un aspect de l'objet, de l'environnement ou de la sensation ressentie. La représentation de la "réalité" de l'objet, du monde ou de soi-même semble être différente ou agrandie. Après cette période de latence, le visiteur exprime, la plupart du temps, le fruit de cette activité mentale et intérieure. Il a été amené d'une manière quelconque à modifier, ou à compléter le schème de référence qu'il possédait déjà.

Quant à la troisième intégration, elle n'apparait que rarement lors de la visite elle-même. Dans ce type d'intégration, on dirait qu'il est essentiel que le processus se prolonge sur une plus longue période de temps, quelques jours, une semaine et parfois plus. L'individu semble demeurer centré sur son expérience. Il vit une sorte de période d'incubation durant laquelle les éléments nouveaux s'assemblent et s'organisent à l'intérieur du schéma ancien pour former un nouveau tout, cohérent et significatif pour l'individu. Le visiteur possède à ce moment là une représentation claire d'un aspect de son expérience. La nouvelle représentation peut viser sa conception des musées comme nous l'avons vu précédemment, ou l'héritage laissé par les explorateurs et navigateurs d'autrefois, ou encore le bienfait du temps consacré à une visite de musée où l'on se retrouve en contact avec des choses différentes du quotidien. Ceci amène enfin souvent le visiteur à philosopher sur la vie ou sur lui-même.

Ce que nous venons de présenter est le compte-rendu des premiers travaux que nous avons réalisés sur l'intégration telle que vécue par le visiteur de musée. La poursuite de cette recherche exploratoire s'inspirera de la série de questions suivantes:

- Les trois formes d'intégration identifiées épuisent-elles l'ensemble des phénomènes d'intégration vécus par le visiteur de musée adulte? En d'autres termes, existe-il d'autres formes d'intégration que ceux que nous avons pu observer jusqu'ici?
- La démarche qui aboutit à chacune des trois formes d'intégration décrites n'est en réalité qu'esquissée. Une étude plus approfondie de cette démarche lui conservera-t-elle les caractéristiques que nous avons présentées?
- Existe-t-il des formes d'intégration propres à un type de visiteur (selon l'âge par exemple), ou un type d'intégration plus fréquent chez une catégorie de visiteur (selon l'habitude de fréquence de visite)? Si oui, pourquoi?
- Existe-t-il des formes d'intégration variables selon le type de musée fréquenté?
- Quels sont les facteurs qui favorisent ou inhibent la démarche d'intégration?-

-Y a-t-il des caractéristiques de la personnalité du visiteur qui favorisent ou qui inhibent la démarche d'intégration?
- Quels sont les effets de l'intégration?

Bref, ce que nous tentons de faire, explicite ce que Beaudelaire, poète et critique d'art disait ainsi: le visiteur <<... opère en lui-même une transformation qui tient du mystère, et que par un phénomène de volonté agissant sur l'imagination, il apprenne de lui-même à participer au milieu qui a donné naissance à cette floraison insolite... et la sympathie sera tôt ou tard si vive, si pénétrante, qu'elle créera en lui un monde nouveau d'idées, monde qui fera partie intégrante de lui-même et qui l'accompagnera, sous la forme de souvenir jusqu'à la mort... tout ce monde d'harmonies nouvelles entrera lentement en lui, le pénétrera patiemment, comme la vapeur d'une étuve aromatisée; toute cette vitalité inconnue sera ajoutée à sa vitalité propre...>>

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Process/Conferencing Writing and Computers for Adult Basic Education Students:

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Background of the Study

The study took place during 1988 and 1989 in Ontario, and its objective was to assess the feasibility of using a process/conferencing approach, both with and without word processors, to teach writing skills to learners in Adult Basic Education (ABE) classes.

Since the process/conferencing approach (hereafter called "process writing") to writing is a somewhat new methodology now being introduced into the regular school curriculum, the investigators approached a number of administrators of ABE classes to see if the instructors were familiar with it. It appeared from their response that a more traditional form-based methodology was generally still used. This methodology concentrates on the form of the writing (i.e., syntax, punctuation, spelling) with less attention being paid to clarity, coherency, organization of ideas, and interest and revelency of the content of the composition for the student. This product-based method contrasts with the increasing focus on the process of writing which is increasingly used in classrooms at the elementary and secondary levels.

The process writing approach stresses that writing skills must be used for purposes which are meaningful to the students if students are to acquire writing skills. The method used in process writing therefore shares the objectives of developing the content of a piece of writing which is satisfactory to the writer and to the reader, and developing correctness of language so neither reader nor writer are distracted from the content of the piece. The students must therefore think about what they are writing as well as how they are writing. They are required to organize their ideas in a coherent and logical piece way. To achieve this organization, process writing generally requires peer and/or teacher discussion concerning: selection and development of the topic, and the revisions necessary for coherency, appropriateness, interest, and, finally, correct form.

An additional feature of this method is that it requires the establishment of a learner-centred, group situation, rather than a teacher-centred class. While the students in the elementary and secondary schools are being required to take more and more responsibility for their own and their peers' learning through group situations and cooperative learning, these procedures, from what we observed, are rarely followed in ABE classes. ABE classes appear generally to be teacher-centred or one-to-one with the learners in what may still be a listening situation. As Hunter (1987) pointed out: "If we view [ABE] learners...as members of marginalized groups in the society, then our focus will also be on helping them develop relational skills, political skills and change strategies in their communities. We cannot do that very well when our technology is teacher-taught and learner listened."

With a process writing approach, the students are encouraged not only to develop sufficient writing skills to enable them to produce pieces of writing which are satisfactory to the reader, but they are also able to help each other produce this product. Eventually the students find that their contributions are valuable to the group and class effort, and their self-esteem is therefore enhanced.

The use of a simple word processing program on the computer has potential for assisting ABE students in the development of their writing skills. It can greatly simplify the editing and revision process which form an integral part of this method, give the students confidence in their ability to produce presentable copy, introduce them to computer skills in a non-threatening, co-operative environment, and help give them the self-confidence necessary to take part in today's technology.

The Sample

In order to fulfill the objectives of the study, the investigators had proposed a sample of at least six classes. Two of the classes would serve as control classes where writing was taught in a traditional product-oriented approach; two would receive instruction in writing using the process approach to writing, and two would use the process approach in conjunction with a simple word processing program on a computer.

The final sample consisted of thirteen instructors from two community colleges, two boards of education and one community group. In all, 167 students enrolled in basic to advanced upgrading levels participated in the sample. Each student submitted a minimum of two writing samples.

One of the difficulties encountered in the collection of the data (and, of course, in teaching the program) is the nature of student attendance in continuing education programs. All the continuing education ABE programs (but not, of course, the community college programs) operate on the principle of "continuous intake." The students can join the program at any

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time, and, of course, leave as their personal circumstances dictate. This constant change in the student population created problems for teachers trying to implement a new methodology, and problems for the researchers who had to adapt the methodology to suit the circumstances and measure student progress over a period of time.

Nevertheless, 167 students submitted at least two samples of writing over a mean time period of 12.2 weeks. The first sample submitted was from the beginning of the period, and the last at the end of the testing period.

Teacher Training

To encourage teachers to participate in the project four presentations were made to administrators at one board of education and three community colleges to acquaint them with the nature of the project and with the theory and practice of process writing. After these presentations a number of instructors expressed an interest in process writing, and the investigator gave nine additional workshops to groups of teachers.

During the course of the workshops, it was explained to the participants that process writing is a reasonably flexible method for teaching writing, but, to be considered that they were indeed doing process writing for the purposes of the study, certain minimum features had to be included in classroom procedures:

(a) There must be some form of prewriting activity, and the students must, as much as possible within the constraints of course requirements, be allowed a free choice of topic or interpretation of the topic for their compositions.

(b) The students must discuss each other's work in groups in which the teacher may take part. The objective of the discussion or conference at this point is to improve the content of the piece, i.e., logical order, good opening and closing sentences, coherency, sufficient detail, main idea in each paragraph, no extraneous detail, etc.

(c) After the conference, the students should reconsider what they have written in conjunction with the comments from their peers, and revise their writing. Several revisions may be done if the students wish or have the time.

(d) The final draft must be discussed with the teacher and preferably some of the students, and at this point the language errors are corrected by the teacher and the other students. Grammar lessons based on these errors may be advisable if the teacher deems them necessary.

(e) The composition is rewritten, and whenever practical, is "published," i.e., put into a book or newsletter, given to other students to read, etc.

The question of computers turned out to be a particularly difficult one for the purposes of this study. In the community colleges, the use of the computers seemed to be largely dedicated to computer science students, and were not available to writing students on a regular basis. In the schools, in only one board did the students have ready access to computers. Some of the classes had two or three computers available for the students to use, but as far as the investigators could determine, only some of the students made use of them, and no systematic procedures seem to have been developed for instruction in the use of the computer for all students.

Data Collection

The research design called for the collection and analysis of both quantitative and qualitative data as well as formative and summative evaluation procedures.

The quantitative data consisted of two attitude questionnaires to gauge the students' feelings, before and after the project, about writing, about the writing program and about computers. The instructors were given two questionnaires, one to be administered to the students at the beginning of the project, and the other to be administered at the end.

In addition to the questionnaires, the participating instructors submitted a writing sample from each student which was done at the beginning of the project, and one from the end of the project period. For those involved in the process writing groups, the teachers were requested to submit the first draft of the composition written at the end of the test period and the second draft, i.e., the revision after the peer conferencing and without the teachers' corrections. The length of time (i.e., the number of weeks between the submission of the first sample and the last) was not taken into account because it was not known how much time was spent by each instructor teaching writing during that period. The measures used to assess the compositions were: holistic ratings of language, content and composition features, and measures of cohesion and grammar (verb tense and form, pronoun referents).

The qualitative data consist of teacher interviews and classroom observation by the investigators (formative evaluation). The participating teachers were interviewed either by telephone or in person. In addition, a number of the instructors wrote their comments for the investigators.

Discussion

The principal objective of the study was to assess the feasibility of using a process writing methodology both with and without computers in the adult writing class, from basic to advanced upgrading in the community colleges.

Given the small sample (23) in the process writing with computers group, it is not possible to make general inferences with a high degree of confidence. However, the available data, both quantitative and qualitative, show that process writing, especially with computers, at an intermediate level, appears to be highly feasible in the adult literacy/upgrading classes or at least warrants further investigation with a larger sample of teachers who are experienced in the method.

The process writing with computer classes in the sample were taught by two instructors, and the results showed a consistent, high level of improvement in every measure. Since the instructors were inexperienced in the method and the testing period was not long enough to allow them to become familiar with the variety of techniques used by skilled practitioners of process writing, it is difficult to draw a conclusion about reasons for the success of the intermediate process writing with computers group. One question which remains to be answered is: How is the computer best integrated into the writing classroom? In one of the classes in the sample, there were sufficient computers for each student to use at will. In the class, there were only a few which some students took advantage of and others did not.

The data from the questionnaires confirmed the students' impression of the process writing with computers program. The students in this group showed a higher level of satisfaction with the program than did either of the other groups. In addition, this group of students felt that they were now encouraged to write more than they had before.

The results shown by the students in the process writing without computers classes do not, on the whole, compare unfavourably with those in the control groups. Since the instructors in this group were using an unfamiliar, and, in many cases, a not well-understood methodology, compared with the instructors in the control group who were using a familiar way of teaching, further investigation is warranted at a point when teachers are more familiar and comfortable with the principles of process writing.

Considerable teacher training, including mentoring if at all possible, is necessary for the instructors to become confident about the method they are implementing. The change from a teacher-centred to a learner-centred class is a difficult transition for both teacher and adult student, and the transition is not accomplished without effort and trial and error. However, when the change has been made and the students understand what is taking place and what they are supposed to do in the conferences and why conferences will help them, they seem, according to the more successful teachers, to accept the change in methodology and to enjoy reading each other's compositions. An added bonus is the increased class rapport developed among the students.

When the investigator talked to the students, she found that a few, particularly at the basic level, were apprehensive about the new method. Adult students, unlike children, have their own conceptions of what should be taught and how it should be taught. They often forget that they did not acquire writing skills during their youth in a grammar and spelling-centred writing program, and some are completely focussed on learning how to spell, convinced that the acquisition of spelling skills will make them better writers. Therefore, the adult instructor must be able to convey to the students a confidence in this new method, and emphasize to them that grammar, syntax and spelling will not be neglected because they are still important elements in writing. Rather, another dimension, that of writing well with reader appeal and enjoying writing as you are doing it, will be added. As one teacher pointed out, "You have to do a bit of a selling job with it."

Professional development sessions (preferably with mentoring as a follow-up) on the theory and practice of grouping in a multi-level classroom, and on co-operative learning as well as on the variety of techniques which can be used in the process writing class, will help the instructors solve the problems caused by irregular attendance and a shortage of computers.

Teacher trainers conducting process writing workshops for adult literacy students must also emphasize to the practitioners that process writing is an integrated approach since it involves reading and oral/aural skills, and content can easily be taught in this way. The students are also receiving training in lifeskills and in how to work with others. The students must, however, clearly understand what they are to do and how to do it or they will not feel at ease with the method.

Computers would seem to be well-liked by most students. They seem to motivate the students to write more, and adult literacy students, once they acquire some keyboarding skills, often find it easier to type something on them than to write by hand. However, although the teachers in this study who used the computer were computer-literate, more attention needs to be given to the implementation of strategies which make better use of the computer than simply using it for copy-typing. Students should be encouraged to compose on the computer, and the flexibility it allows the writer for almost effortless revision should be pointed out.

Micro-Teaching: In-Service Education For Adult Educators

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Abstract

Micro-teaching is a teaching situation that is scaled down in terms of time and number of students. This research looks at the experiences of five instructors who participated in a workshop that utilized micro-teaching. Findings indicate that micro-teaching is most effective when used for increasing collegiality and enhancing the existing knowledge and skills of the instructors.

Resume

Le micro-enseignement est une situation où la durée de l'enseignement ainsi que le nombre d'étudiants sont réduits. Ce travail étudie les expériences de cinq enseignants au cours d'un atélier sur le micro-enseignement. Les conclusions de cette etude suggèrent que le micro-enseignement est le plus efficace lorsqu'il s'agit d'accroître la collégialité des enseignants et d'étendre le domaine de leurs acquis et de leurs compétences.

Introduction

A recurring theme throughout the adult education literature has been the need for systematic training for adult educators. Adult education is a very broad field, with many diverse functions, roles and outcomes. Merriam (1985), discusses some of the problems that result from this diversity. "The dynamic and pluralistic nature of the field, with its numerous philosophical orientations, gives rise to issues and problems that pervade the training enterprise" (p. 92). One area of possible concern resulting from the lack of systematic training might be the limitations of the knowledge, teaching skills and attitudes that adult educators possess. This research project examined the impact of micro-teaching on the teaching knowledge, attitudes, and skills of five adult educators.

Background of the Study

Adult education in the Northwest Territories (NWT) is rapidly expanding and is assuming an important role in the social and economic growth of the North. The NWT government recognizes the important role that adult education plays in social and economic growth and has initiated and/or supported many training endeavors. "Our government is committed to developing a long-term education strategy which makes sure students have the skills to take advantage of career and business opportunities in all sectors and at all levels of the NWT economy." (Direction for the 1990s p. 4)

In her opening address at a Forum on Continuing Education held in Inuvik in 1988, Anne Hanson, Deputy Commissioner of the NWT, illustrated the importance of adult education in the Northwest Territories. "Adult education has made encouraging progress since 1982 with the establishment of Arctic College ... the numbers of NWT students registered in post-secondary programs have increased from 586 in 1985/86 to a total of 900 for the current year (1987/88)." As a result of this rapid growth in adult education, Arctic College now has five campuses throughout the NWT, and offers a wide range of courses including adult upgrading, a university transfer program, and numerous certificate and diploma programs.

This growth in adult education is encouraging for northerners, but it is also important to consider the quality and the effectiveness of the programs. In order to maintain high education standards, the training and preparation of adult educators should also be an important consideration. But, because of isolation, and lack of time, money, and resource people, no means of providing effective continuing professional education has been established. It becomes apparent that while adult education is expanding, insufficient emphasis is being placed on the continuing education of the instructors. Without a solid foundation in teaching techniques, teaching methods and an understanding of adult learning, adult educators in the NWT have a limited number of alternative teaching strategies available to them. They also have no means of accurately assessing their own teaching effectiveness.

Micro-teaching is a means of providing educators with knowledge and skills and has been used in teacher training programs. This technique was introduced at Stanford University in the early 1960s by D.W. Allen and his associates. Micro-teaching is a teaching situation which is scaled down in terms of time and numbers of students. The micro-teaching process consists of the following elements:

1. The trainee studies a specific teaching skill.
2. The trainee attempts to incorporate this skill in a five to ten minute lesson to a small group of students. This micro-lesson is recorded either on video-tape or on audio-tape.

3. The trainee receives feedback about the lesson, usually immediately after the lesson. This feedback can take the form of supervisor evaluation, self assessment or written evaluation.
4. The trainee utilizes the information from the feedback to improve his/her lesson. This lesson is then retaught.
5. The trainee again receives feedback about the quality of the second lesson. (Oddie, 1976, pp 11-12).

This research incorporated the micro-teaching technique in an in-service workshop for instructors at the Aurora Campus of Arctic College. Data collected throughout the workshop was analyzed in order to determine to what extent the participant's teaching knowledge, attitudes and skills change as a result of the micro-teaching experience.

The Study

A letter was sent to instructors at the Inuvik Campus of Arctic College inviting them to participate in the workshop. As participation was voluntary, it was assumed that those instructors who responded affirmatively had an interest and a desire to improve their teaching effectiveness. Of the five instructors who participated in the study, only one had a background in education. Experience in teaching ranged from eighteen years to eight months. Though employed by the same institution, the instructors all taught different subjects and different classes.

The workshop was conducted in a manner that allowed everyone to participate fully, thus providing participants the opportunity to examine both teaching and learning in an experiential way. During the first half day of the workshop, the participants discussed adult learner characteristics, motivation of adult learners and teaching techniques and methods. This provided participants the opportunity to share experiences and knowledge and, just as importantly, it provided them an opportunity to establish rapport as a group. Micro-teaching occurred over the next two days. Each person conducted two "mini-lessons" for their peers. There was an opportunity for discussion and peer feedback after each lesson.

Data was collected through observations of the micro-teaching and through interview with each participant. An observation comment sheet was used to note the observable behaviors and skills that each instructor demonstrated during the micro-teaching. The comment sheet required observers to note any instructor behaviors that could be seen as indicative of: increased confidence, the application of knowledge regarding adult learner characteristics, and application of appropriate teaching techniques. Interviews were conducted after the completion of the micro-teaching sessions to discuss the participants experiences during the workshop. The interview focused on three main areas: 1. new knowledge and insights the instructors gained as a result of the micro-teaching. 2. how the instructor felt they may be able to benefit from this new knowledge, 3. how they might apply it in their own classrooms.

Findings

All instructors, regardless of the extent of their experience, benefitted from the opportunity to explore and build upon their own teaching abilities; "When you have been in the business for so long, there are so many things you take for granted ... the workshop helped me look at that." Analysis of the observations made during the workshop, and the interviews with participants, indicate that the micro-teaching process is effective at increasing the instructor's existing awareness and understanding of their teaching skills and abilities. There has not been substantial indication that it is an effective process for mastering skills and techniques which are completely new to the instructors. The increased awareness and understanding was a result of the high level of peer interaction and feedback. The peer interaction focused on refining and expanding the teaching skills and behaviors that the participants had observed together. Instructors were able to share experience, expertise, ideas and suggestions. When asked to describe what they had learned during the workshop, two participants replied, "I learned constantly, every time someone said something ... add that into your own knowledge base, assimilate it however," and, "In terms of direct techniques (that) I gained, I gained all the suggestions people gave me."

Interviews with the workshop participants revealed that they all felt they already had a good understanding and awareness of the characteristics of adult learners. What may be inferred from this is that knowledge about adult learning theory is not perceived by the instructors to be a need with a high priority and that they have other needs that they feel are more immediate. Two of the five instructors had already explored adult learner characteristics through independent reading; others felt confident that their knowledge in this area was sufficient to meet their current teaching needs. Even though comments such as, "I've always enjoyed teaching adults ... I don't know if I need to change anything there." were made, the instructors did feel that they gained some new insights and a greater understanding about their relationships with their students. More than half of the participants specified areas that they felt they could improve in. These areas included: making more effort to provide adult learners with choices as to how they would like to learn, ensuring the content was at a level appropriate for the learners, and increasing the amount of frequent successful feedback and positive reinforcement.

The micro-teaching workshop had the greatest impact on changing instructors' attitudes about teaching. These changes included increased self-confidence and increased collegiality.

Most instructors, perhaps as a result of their lack of experience and training, did not have positive images and concepts of themselves as educators. As all the instructors had had extremely little or no feedback from supervisors, they were unable to accurately gauge their teaching effectiveness, and thus, most tended to underestimate their ability. Comments made by participants that reflect this include: "I don't tend to think of myself as a good instructor," and, "Sometimes I'd feel a bit uncertain about my own abilities to teach...." The workshop provided them with both the opportunity to see themselves teach and the opportunity for peer feedback. As a result of this process, the instructors felt reassured about their abilities and their confidence to continue to grow and develop as educators increased. This is illustrated by remarks such as: "It makes you feel good to know you are doing something right." and, "Now I know I wasn't that bad at all."

Another example of the instructor's attitudinal change was the increase in collegiality among participants. Aurora Campus is relatively new in Inuvik and has experienced very rapid growth since it's inception four years ago. As a result, the campus is experiencing "growing pains" which were evident in the lack of unity and cohesiveness among staff. As the workshop environment was non-threatening, and the group of participants small, a positive atmosphere of encouragement and sharing developed. It became increasingly difficult to draw closure on feedback discussion as participants began more frequently to seek additional critical comments from peers and to brain storm ideas and solutions for classroom problems. The instructors felt that they had benefitted and would continue to benefit from the collegial team-building that had occurred during the workshop. "It's going to be easier to go and ask those same people for help...." and, "It reminded us that there is something we can do as a team here." are comments that reflect the desire to maintain a collegial atmosphere.

Conclusion

Continuing professional education is an essential component of the professional growth and development of adult educators. Micro-teaching may be one means of providing this professional development. Findings of this research indicate that, due largely to the high level of peer interaction, the micro-teaching process can be an extremely valuable one for enhancing existing teaching skills, and for establishing collegiality and rapport.

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"New Social Movements" and Citizenship Education in Canada

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This paper examines the implications of the "New Social Movements" for the nature of citizenship education, which has been a prominent feature of adult education in Canada. Particular emphasis is placed on the roles of social movements, educational institutions and the adult ed. movement.

The citizenship education tradition in Canada

Citizenship education in the broad sense of the term has been the focus of many of the best known projects in Canadian adult education. The list includes the Antigonish Movement, Farm and Citizens' Forum, Frontier College, the Joint Planning Commission, the Women's Institutes and the NFB Challenge For Change project--a veritable Who's Who of Canadian adult education. Citizenship education may justifiably be characterized as the "great tradition" of Canadian adult education.

In such a list of well known Canadian ventures in this field, one can see evidence of two different approaches to citizenship education. One is reflected in the two "Forum" projects and is based on the classic liberal and progressive schools of thought. Citizens must be helped to develop the intellectual skills which enable them to assess and utilize ideas, discriminate between sound and fallacious arguments, discuss and express ideas. And the progressive point of view emphasized the role of education for engagement in community life, helping individuals to understand and respond to their situations, promoting "the thinking power of a democracy"(Stubblefield 1988, pp. 104,152). The other point of view, reflected in the Antigonish Movement and Challenge for Change, linked adult education directly with efforts in the community to bring about significant and specific change. Both of these approaches have a long history, the traditions of liberal education going back at least to the Greeks, and the attempts to link education with social change at least to the "Corresponding Societies" of the 1790s and the Chartist movement of the 1830s and 1840s in Britain (Silver 1975; Jones 1975; Thompson 1984).

To the extent that educational institutions in Canada--school boards, colleges and universities--have played a role in citizenship education, it has tended to be consistent with the liberal education model. It has been "education about public affairs". The intent has frequently been to draw the attention of persons who were, or could be interested in issues of concern to the community and to provide information about these topics, leaving it to the individual to make whatever use of that information he or she saw fit to do. It has generally been assumed by educators in the public systems that such a policy, one which kept their programs at "arm's length" from social action, was in keeping with the appropriate role of public institutions. Their role was at most to alert the community to urgent public questions and to provide information about them, not to be a part of social action directed at solving them.

The approach to seeking social change in Canadian society has generally been consistent with the traditions of parliamentary democracy. Some writers have stressed the conservatism of Canadian approaches to these matters, tracing them in part to our "counter-revolutionary" past (Jackson 1986; Resnick 1984). Traditionally we have placed great reliance on the ballot box and the political party as instruments of change. Our advocacy organizations, especially in the non-economic sectors, have sought to earn the respect of governments on the basis of: their concerns over a range of issues; the evidence that they spoke for significant numbers of persons; their capacity to marshal sound factual cases; and their readiness to operate within the accepted conventions. The National Council of Women and the representatives of that organization at the provincial and local levels are a classic case of this approach to advocacy (Shaw 1957).

The New Social Movements

As in so many other areas of human activity, the 1960s brought significant change. Out of this turbulent period emerged a new style of political and social action, frequently termed "participatory democracy". Many of this new style of activist were young people, the vanguard of the "baby boom" generation. There was a growing belief in the possibility of securing change through direct action, rather than through the traditional avenues of the ballot box, political party and reasoned briefs to government (Bothwell et al 1981; Granatstein et al 1983). The new style activists who were committed to bringing about change were moved to form organizations, typically ones concerned with a single issue or area of concern, such as peace and disarmament, women's rights, environmental concerns, services and rights for disadvantaged groups, etc. In this decade, and subsequently, there were created a number of what have been termed in the literature "New Social Movements" (NSMs). People were drawn out of a sense of deep personal commitment and feelings of urgency to organizations which focussed on a particular cause, and were correspondingly less interested in older style organizations, whose focus was more diverse and their methods more traditional.

The creation of NSMs came about because of impatience with and lack of faith in the traditional social and political mechanisms. Offe (1985) has stated that these new movements are based on the idea that the members' concept of the "good life":

> is threatened by the blind dynamics of military, economic, technological and political rationalization, and that there are no sufficient and sufficiently reliable barriers within dominant political and economic institutions that could prevent them from passing the threshold to disaster. (p. 853)

While this view may seem overly cataclysmic as a description of some of the NSMs, it certainly rings true in the case of others. As Cohen (1985) has pointed out, the NSMs "raised the theme of the self-defense of 'society' against the state (and the market economy)" (p. 664). The social scientists who have studied these movements have also indicated that on the whole the NSMs are not built on class lines, but tend to draw their members from the "new middle classes" (Cohen 1985, p.667).

It is also relevant for present purposes to note that the NSMs typically are different from the traditional voluntary advocacy groups in their approach to the meaning of "membership". Offe puts it this way:

> The mode by which multitudes of individuals become collective actors is highly informal, ad hoc, discontinuous, content-sensitive, and egalitarian. In other words, while there are at best rudimentary membership roles, programs, platforms, representatives, officials, staffs, and membership dues, the new social movements consist of participants, campaigns, spokespeople, networks, voluntary helpers and donations. (Offe 1985, p.829)

These characteristics have important implications for the approach to the education of members.

Implications for adult education

Social movements--'new' or 'old'--have characteristically been concerned with education. They have a need to enlist the support and participation of potential members, largely through convincing them of the need for change in society. This involves conveying information and opinion about present circumstances and persuading them to join in, or in some way support the actions which are aimed at seeking improvements. In the case of the more traditional movements, the actions may consist of presenting views to government or other power holders, by means which are familiar in Western democratic societies--briefs, petitions, letters and personal persuasion. The assumption is one of persuasion and evolutionary development. The NSMs are strikingly different in this area. Their assumption is that conflict and collective action are normal. There are perhaps two discernible "levels" of action engaged in, the large scale demonstrations and media events, meant to have impact on public policy and public opinion, and the activities of individuals as they seek to influence those around them, and in some cases, model the type of behavior they are promoting.

The more confrontational or conflictual style of operation of the NSMs raises certain problems for many adult educators. They tend to be problems of "degree" rather than of basic character. Even before Paulo Freire came along to tell us so, we were aware as educators that our programming decisions had political implications. A decision to offer a program on problems of pollution in a particular waterway was a political act. But although we got into trouble once in a while with such activity, there was general acceptance of such a role--on the understanding that the educator was helping people to explore an issue and providing information, not advocating a particular course of action. And further, the relationship of the adult educator to the community development process has been a long familiar form of this dilemma or balancing act.

When the intensity of conflict involved in the situation increases, as in the case with the NSMs in comparison to many of the old style advocacy groups, the situation of the adult educator in the public educational institutions becomes more delicate. It is one thing to function in the consensual, evolutionary setting; it is another to do so when "conflictual collective action" is part of the normal style of operation, as it is with many of the NSMs (Cohen 1985, p.673).

The altered circumstances created by the style of operation of the NSMs, as just described, has implications for the activities of three actors--the social movements, educational institutions and the adult education movement.

The NSMs. It would appear that the social movements have need for employing, among others, staff with adult education skills. While it is true that these are not as stable and hierarchical organizations as were the more traditional advocacy groups, there are clearly many educational functions to be performed, within the organizations, and in working with members of the general public. The labor movement in Canada and other organizations such as the Y.M. and Y.W.C.A. have long seen the need for this kind of competence within their organizations and have either trained practitioners internally or hired them from elsewhere. Educators who are employed by and who are by conviction part of a movement are "free" to move back and forth across the line between evangelist and process expert and can be accepted in both roles.

Educational Institutions. As indicated earlier, the path of the adult educator who is based in a public educational institution becomes a more delicate one to tread in the more highly charged world of the NSMs. Where conflict is a way of life, the adult educator in such a setting must move warily. In fact, for various reasons--perhaps principally this one--the public educational institutions seem to be withdrawing increasingly from programming in the field of public affairs. This is partly because such activity is accorded low priority by the institutions and so programming of this kind is not emphasized, and in many situations, very difficult to finance. The dollars are increasingly directed to vocational education and credit course activity. And secondly, in the more highly charged milieu which has been described, it is tempting to leave the job to someone else--to the mass media or to the contending parties to the conflict.

The adult education movement. It has been argued that there is no longer such a thing as adult education as a "movement", that the field has become professionalized and can no longer be regarded as it once was as a movement, with social goals of its own. There is a great deal of truth in this analysis. But in Canada at the present time there are some organizations of adult educators--most notably the Canadian Association for Adult Education (CAAE)--which continue to stand for certain social and cultural values (Selman 1988). The CAAE has in the last 15 years rejected the role of being a service agency to practicing professionals (the course adopted by the equivalent American organization) and has instead both strengthened its own ideological roots and linked its fortunes with several NSMs. In 1982, the CAAE published (co-operatively with the French language organization, the ICEA) a study entitled From the Adult's Point of View (1982). The title was significant and emphasis was on what was inadequate about current provision--from the learners' perspective, not that of the "field" or the institutions. Flowing out of activities surrounding its 50th anniversary, the CAAE moved into a co-operative relationship with several of the NSMs. Representatives of several such groups were invited to a seminar in 1986, the printed report of which was entitled, Building The Social Movement (1986). Since that time, the CAAE has continued to co-operate with several NSMs, including those involved in the women's movement (especially its educational arm), literacy, environmental concerns, local economic development, peace education, and cultural policy (especially broadcasting). In deciding to direct its energies into such efforts, the CAAE has returned to its ideological roots and allied itself with various forces which are working for social change. Whether in its present form the CAAE itself qualifies as a new social movement, deserves exploration.

Alternative futures

Some interesting work on the role of the NSMs in the field of adult education, and on the relationship between the new movements and other "popular" movements in the field has been conducted in Sweden. In that country, public funds have been made available for many decades to social or popular movements for the purpose of strengthening their work in adult education. Much of the study of the NSMs in that country has focussed on how they are relating to or could fit with the already established pattern (Hoghielm & Rubenson 1980). Such is not the pattern in Canada, where except in a modified form in Alberta, voluntary associations tend not to be supported out of public funds in their educational work. (Organized labor and certain agricultural/rural associations may constitute some exceptions.) In Sweden, there seems to be an extension of what might be termed in Canada "Her Majesty's Loyal Opposition", in the field of education. The public authorities provide the means which assist the popular movements (largely through "study circle" activity) to mount educational programs on public affairs as well as a wide variety of other subjects. The goal is an informed electorate. That established pattern is now having to accommodate to the activities of the NSMs, and how it will all get sorted out is far from clear. In Canada the situation is a different one. The NSMs have simply joined the ranks of all the other voluntary agencies which do not receive public support or encouragement for their educational activities.

The situation in this regard in many Latin American countries, on the other hand, has taken a very different turn. The "popular education" movement there has in the main gone a separate path from government-sponsored education, to the extent that in many instances it has assumed an adversarial position to the public authorities (Martin 1983; Cadena 1984). The situations are clearly very different. In the Scandinavian countries, there is an openness to change and an encouragement of dissent and alternate views. In many Latin American countries, the critic is seen as antagonist.

What path for Canada? It seems to be consistent with Canadian attitudes, social and parliamentary traditions, that critics of the dominant or government view are encouraged, and indeed looked to for valuable input in the discussion of public policy. How much more sensible a policy it would seem to be to encourage and support the educational and research activity of the NSMs rather than leave them out in the cold and accentuate the nature of the adversarial situation. The British have for many decades had the concept of the "Responsible Body", the officially recognized non-governmental agency which is supported in its educational activities. Some variation on the British and Scandinavian models would appear to fit with Canadian traditions. Is it time to consider strong and continuing financial support from the public purse for the educational activities of both "old" and "new" social movements? At a time when the public educational institutions appear if anything to be retreating from their responsibilities in the field of education for citizenship and about public affairs, perhaps the strengthening of the capacity of some of our voluntary bodies and social movements to function in this field would be an important investment in the future of our democratic system.

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Enlightenment, Maturity, and the Role of Adult Education

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Two hundred and six years ago, Immanual Kant addressed himself to a question which has been central to philosophical projects ever since. The question is "Was ist Aufklarung?" What is Enlightenment? Kant's answer is interesting in many ways—of particular interest for our purposes is that Kant answers by claiming that Enlightenment is the throwing off of mankind's self-incurred tutelage, or self-imposed state of immaturity. Since maturity is taken to be a defining characteristic of the students which adult educators serve, it is useful for us to reflect on his remarks.

Kant links maturity to the notion of having the courage and resolution to use one's own reason, rather than subjecting it to the direction of another. For the most part though, he defines it negatively, providing examples of ways in which individuals may avoid reasoning for themselves. In Kant's words:

> Laziness and cowardice are the reasons why so great a portion of mankind ... gladly remain in lifelong immaturity, and why it is so easy for others to establish themselves as their guardians. It is so easy to be immature. If I have a book to serve as my understanding, a pastor to serve as my conscience, a physician to determine my diet for me, and so on, I need not exert myself at all.... The guardians who have so benevolently taken over the supervision of men have carefully seen to it that the far greatest part of them ... regard taking the first step to maturity as dangerous, not to mention difficult.[1]

It seems to me that there is a desire on the part of some adult educators to take the place of the book, the priest, or the doctor. Maybe most of us share in this tendency to some degree.

This tendency is manifest in attempts to develop specialized knowledge and technical expertise in the field. As this knowledge becomes accepted, it becomes useful, but not only in the sense of improving the education of adults. In fact, quite independently of its benefit to adult students, it is useful at the local level of institutional politics, and in the creation of jobs for adult educators.

Thus, at one level, we see the interests of adult educators linked to the disciplinary status of adult education. To the extent that adult educators can make the case that we have some special knowledge which is not shared by most others, we can justify claims that we are needed. The fact that this is held to be specialized knowledge, not shared by others, also serves as justification for us being the ones to make the decisions because we are in a privileged position with regard to this knowledge.

No one has explored this issue—the way in which knowledge in the human sciences has connected with power relations—with more zeal or greater acumen than Michel Foucault. He has traced the development of knowledge and techniques for the control of people, especially as they have occurred in institutions such as prisons and asylums. He shows how the growth of psychiatry, criminology, and other social science related professions has resulted in a new kind of power. He calls this *disciplinary power* and distinguishes it from the traditional power of the state, which he calls *sovereign power.*

The clearest example of this kind of development in education is the "teacher effectiveness" movement. Cloaked in the language of science, though supported by the evidence of only low to moderate correlations, this approach is held up by adherents as providing the model of good teaching. In spite of disclaimers by some "effectiveness" researchers, practioners often, in my experience at least, seem to regard it as providing a set of rules, authorized by research, which constitute good teaching. (Kant says, in the paragraph following the lines quoted above: "Rules and formulas, those mechanical aids to the rational use, or rather misuse, of his natural gifts, are the shackles of a permanent immaturity.")

Thus, practitioners, as well as students, are freed from the responsibility of having to think for themselves. Research findings can take the place of one's sense of judgement, one's ability to think for oneself.

If one examines the rules advocated by the effectiveness movement, the emphasis on control of people is even more apparent. Students are kept "on task" through frequent eye contact with the teacher. The pace and kind of study are dictated by frequent tests covering just that information disseminated by the teacher. Direct instruction is used with student participation being limited to short answers to teachers' questions. Obviously, such an approach both assumes and conveys a conception of knowledge as being based on authority as opposed to being generated through the free use of reason.

However, my point here is not primarily to show the dangers of the teacher effectiveness movement or even to show its incompatibility with Kant's notion of maturity. It seems to me to be simply a rather crude, therefore obvious, example of the way in which knowledge and power are dangerously intertwined. This connection makes the position of adult educators an equivocal one - one in which our best efforts to enhance the autonomy of our students may result in the development of one more set of guardians—us.

It is significant that Kant's paper continues by linking the notion of enlightenment to collective or public change: "It is difficult for any individual man to work himself out of the immaturity that has all but become his nature ... [but] that the public should enlighten itself is more likely." He goes on to specify political conditions which would be conducive to collective maturity. With the benefit of 200 more years of history than Kant had, his suggestions now seem based on rather simplistic distinctions and are altogether unrealistic as a guide to present action.

Where Kant's point is profound is in recognizing that maturity/ enlightenment is necessarily both an individual and a collective project. It is individual because no one can cause someone else to become mature -

it requires individual courage and resolution. It is collective because maturity is only possible under conditions of freedom.

Foucault's great contribution is in showing the inadequacy of traditional theories of power which concentrate exclusively on political/legal or sovereign power. He makes us aware of the more subtle, less visible ways in which freedom is restricted, and therefore maturity, in Kant's sense, is made impossible.

What is unsettling about Foucault's work is that it shows how all of us involved in fields such as adult education are in potential danger of setting ourselves up in the role of Kant's benevolent guardians.

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[1] From "An Answer to the Question: What is Enlightenment?" Ted Humphrey (trans:) in *Perpetual Peace and Other Essays*.

Abstract:

Missing Discourses from Adult Education: The theories-in-use of new social movements

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This paper shows that new social movements have active theories-in-use that can inform, extend and expand adult education discourse. Since the 1960's social movements have created new forms of adult educational practice: feminist consciousness raising, global learning, ecological awareness, and community action. However, very little of this practice is discussed in adult education publications. This study focuses on those theories and practices existent in new social movements that are not reflected in the discourse of adult education.

Missing Discourses from Adult Education: The theories-in-use of new social movements

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> "Saving life on Earth requires not only a new way of thinking, but also a new way of feeling. We must work with our minds and with our hearts."
> Petra Kelly 1990

> "We have no desire to create a nation of mere shopkeepers, whose thoughts run to groceries and to dividends. We want people to look into the sun and into the depths of the sea. We want them to explore the hearts of flowers and the hearts of their fellows."
> Moses Coady 1939

Today, adult educators seldom use inspirational images as Moses Coady did when he urged his audience to explore the hearts of others for a vision of a better society. A narrow professional discourse now dominates North American adult education; it focuses on the management of adult learning activities for educational institutions while it excludes discussion about creating a better world. Stephen Brookfield [1989] states: "... the research and professional literature is framed within the context of applications of technique. The habit of debating vigorously alternative philosophical perspectives on the nature and proper purposes of American adult education seems to have been lost." (p.159)

This paper proposes a research agenda to recover the tradition of adult education for social action. Adult education, as inspired by the progressive education movement, was originally a movement for deepening democracy and encouraging social action. Eduard Lindeman [1944] provided an example of this strategy for social change when he stated that every social action group should be an adult education group and every adult education group should become a social action group. However in the 1950's, political reaction placed the social change tradition on the defensive (see Michael Law's [1988] study of McCartyism). By the 1960's a narrow definition of adult education prevailed; Collie Verner [1964] defined adult education as a sequence of progressive tasks to achieve learning for those who have a role as functionally productive adults. Dominant theories of adult education since the 1960's have maintained the focus on individual learning: Cyril Houle [1972] emphasized designing learning programs to meet institutional goals; Roby Kidd [1973] based adult learning on humanistic psychology; Malcolm Knowles [1980] defined andragogy as self-directed learning to meet individual needs; while Patricia Cross [1981] focused on the characteristics of adult learners.

In the last twenty years, however, new social movements, including feminist, ecological and community action groups, have questioned dominant social practices, articulated new visions of society, and proposed new strategies for social change. These social movements have created new forms of adult educational practice: feminist consciousness raising, global learning, and community action. The dominant "learning" paradigm in adult education has all but ignored the practice of these social movements. As Kathleen Rockhill [1985] has proposed, we can renew the tradition of adult education for social action by documenting the educational work of progressive social movements and contributing to their growth and development. For adult educators to go beyond serving existing power structures that reproduce current social inequities, they must contribute to the strategies of new social movements to change existing social practices. This paper proposes an agenda for exploring the theories-in-use of new social movements that can inform, extend and expand current adult education discourse.

Programs of new social movements

The vision of a social imaginary, a new set of social relations that can end oppressive practices, motivates participants in social movements to work to change existing reality. In the programs of feminist, ecology, and community groups, the concepts of democracy -- equality, freedom, and rights -- are extended to new domains: gender relations, the environment and social rights. Feminists expose practices that limit the freedom and participation of women -- employment inequities, sexual harassment, sexual assault, wife-battering and other forms of violence -- and demand an end these practices. Environmental activists expose practices of modern agriculture, mining, forestry and industry that pollute the air we breathe and the water we drink, that warm the climate, and that threaten the life of various species. Community groups organize to gain recognition for fundamental collective rights -- housing, employment, safety and equality. All these new social movements use a variety of educational techniques, often involving educational institutions, to realize these goals.

Consciousness Raising

The feminist movement has developed the method of consciousness raising for naming oppressive practices. Catharine MacKinnon [1982] states: "Consciousness raising is the major technique of analysis, structure of organization, method of practice and theory of social change of the women's movement. In consciousness raising, often in groups, the impact of male dominance is concretely uncovered and analyzed through the collective speaking of women's experience, from the perspective of that experience." (pp.519-20) For MacKinnon, as for other feminists, oppression is both externally imposed through coercion and internalized in construction of identity. When consciousness raising shows that personal problems are caused by social practices, it changes identity and results in previously accepted social practices being refused.

The spread of consciousness raising groups throughout the late 1960's and early 1970's uncovered social practices that oppressed women: sexual harassment, rape, incest, pornography, and psychological domination. This lead to the formation of self-help and social action groups that named these oppressive practices, organized those affected by them and worked to change them. Examples include the uncovering of incest as a pervasive practice, the organizing of battered women shelters, the teaching of Wen-Do and other forms of self defensive, the challenge to pornography as degrading to women, the resistance of sexual harassment through legal, institutional and political interventions, the promotion of employment equity through political pressure, and the creation of women's studies programs throughout educational institutions. All these activities involve educational activities to change knowledge, attitudes, values and practices.

A recent example of feminist consciousness raising work was the Fall 1989 "No means NO" campaign against date rape at Queens' University. Some men mocked the campaign by displaying in their residences signs saying "NO means `Kick her in the teeth'", "No means more beer," and "No means Down on your knees, Bitch." Although the Dean of Women ordered that the signs be removed, a week later they were still displayed. Over one hundred women staged a sit-in the Principal's office to force the issue. In an article on the campaign Alison Dickie [1990] details the incidents of sexist practice at Queens: the orientation rituals of sport humping; the engineer's "Golden Tit"; the closing of the sexual assault centre on campus for lack of funds resulting in the calls to the Kingston Centre doubling in number. The national attention given to these sexist practices forced the Principal to deal with the issue and make a $10,000 contribution to the Kingston Sexual Assault Centre. Through naming the practices, occupying the Principal's office and mobilizing public opinion the sexist practices could be confronted and changed.

Although the feminist method provides a model of adult education for social action, it is only the last few years that feminist concerns have been raised in the adult education journals. Catharine Warren [1987] reviewed the feminist critique and suggested that it "may provide insights into inequity problems and the relative sterility into which we as adult educators have fallen in trying to address inequity and motivational concerns."(p.39) And Angela Miles [1989] states that for adult education to gain from feminism there must be "a radical rethinking of curriculum, course content, and teaching and evaluation methods to ensure a feminist dimension in all education as well as altering the power structures in education."(p.11)

Think Globally, Act Locally

The ecology movement pressures governments to protect the environment, embarrasses corporations that pollute and urges individuals to change their own practices. Its special insight -- that our dependence on the environment affects our health and our life -- attracts media attention to life-threatening practices such as: pollution of ground and drinking water; burning of fossil fuels that cause global warming; industrial chemicals that cause the thinning of the ozone layer and increase the incidence of cancer; and harmful agricultural and forestry practices. The ecology movement organizes on local and global levels; it starts with a local committment to change destructive practices, and works towards global political change to create new political structures to protect the environment. As such, it promotes global consciousness through its maxim, think globally, act locally. It uses a wide variety of educational activities for social action: media attention to document destructive practices, public discussions to change social attitudes, demonstrations to pressure for change in corporate and government policies and teaching new skills and techniques for agricultural and forestry practices.

In describing the action required to save the planet, the director of Greenpeace USA, Peter Bahouth [1990], explains: "to make positive environmental action second nature, we need a big shift in our collective thinking. To do so successfully, we need to make so much noise that they (powerful institutions) are deafened by it and can no longer hear themselves think in the same old way." This change in consciousness -- to make environmental thinking second nature -- is the aim of the ecology movement. Groups like Greenpeace have developed a strategy for using the mass media that both reaches large numbers of people and also challenges individuals and groups to learning and action. As critical media analysts have shown, the primary function of the mass media is to deliver mass audiences to advertisers. In order to attract this audience, daily newspapers, television and radio require stories that will receive an emotional response, such as environmental stories of threats to health and life. Thus stories about toxic wastes, endangered species and heroic acts to protect the environment are grist for the media mill. Greenpeace and other activist groups specifically exploit these emotional criteria, designing campaigns that will attract media attention to the issues, and motivate the public to tackle the problems. For instance the grassroots movement against the dumping of toxic wastes has changed the selfish slogan of "Not in my back yard," to a slogan of environmental democracy "Not in anyone's back yard." Listen to the advice from Jacquelyn Walsh [1990] of Greenpeace's nuclear-free seas campaign: "Certain issues need to be dragged into the spotlight. Find the lever that will move things along the fastest. Get the right information and find out which arena to move it into. In this case, we detected a nascent movement and tied it together internationally."(p.13)

Community Action: Naming the Moment

Community groups, like those of the grassroots movement against the dumping of toxic wastes, start with their defensive interest but through analysis and struggle often realize that their interest can only be met through collective action with other groups. These social struggles extend the concept of individual rights to social and community rights: decent housing, food and clothing, meaningful work, and a healthy environment for all. Consider the struggle of the people of south Riverdale in Toronto to remove lead from their soil. In the early 1970's residents began to organize against a local metal factory that was polluting the community with lead emissions. Working with their community health centre they obtained blood testing that found high levels of lead in young children. With this evidence they forced the government to shut the factory down, but their soil remained contaminated with the lead. Finally, in 1987, an alliance of community groups, the labour movement, and scientific and health professionals, created the right moment, a particular conjuncture of factors that forced the government to remove the soil.

This example of collective struggle is used by the Moment project of the Jesuit Centre for Social Faith and Justice in training community activists in political analysis. Deborah Brandt [1989] describes the process: "Learning to name the moment.. is another way of thinking, a different way of looking at the world and acting upon it."(p.24) First the community group clarifies its identity -- its vision, program and political perspectives. Then the group must name the issues; this involves identifying the key struggles, reviewing the history of these struggles and defining short and long term goals. Once the issues are clear, the group can assess whether other groups will support or oppose the short and long term goals. In the final phase the group plans for action by evaluating past strategies, identifying and selecting strategies, and proposing tactical and strategic alliances. Although the four phases are presented sequentially they are connected, and the steps in the analysis of issues may take place almost simultaneously. The Moment project uses a variety of popular theatre and group dynamic techniques for each of these phases. In providing tools of political analysis that community groups can use in their day to day operations, the project makes connections and builds larger alliances that create a broadly based social movement.

Adult Education for Social Action

All of these educational strategies -- consciousness raising, thinking globally to act locally, and naming the moment through political analysis -- are examples of theories-in-use from social movements that are not encompassed by the dominant "learning" paradigm of adult educational theory. Yet these theories-in-use all describe adult education for social action for they extend the concepts of democracy to new domains: gender relations, the environment and social rights. New social movements promote freedom, equality and respect for difference by exposing existing oppressive social practices and developing political programs to change them. To go beyond serving existing power structures that reproduce current social inequities, adult educators must learn from these theories-in-use and build a theory of adult education for social change that will assist social movements with their democratic struggles.

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"Governance Issues in the Regulation of Private Post-Secondary Education Institutions".

Introduction

Canadian proprietary schools in 1986 enroled some 187,00 students in various basic education, business and technical trade schools (Stats. Can. 1988)... and the numbers have increased since that time. Numbers of this magnitude clearly indicate the significant role played by the private sector in expanding educational opportunities at the post-secondary level. But the importance of the private post-secondary has not been recognized in academic discussions of Canadian post-secondary educational policy (Fortin, 1987; West, 1988) and there is little but the beginning of a body of research to provide information (Hope, 1986; Slade and Sweet 1989).

Arguments for improved accessibility of educational opportunities have almost always been countered by concerns for declining quality. This debate has been well described and illustrated by Skolnick (1984) as the ACCESS-FUNDING-QUALITY Triangle. This paper concerns aspects of Quality and specifically deals with issues of Governance that affect the private post-secondary industry.

In an earlier paper I described the governances that serve to regulate the sector as being either external to the industry or internal. The obvious external pressures are the various provincial Acts that dictate operational policies for any private institution in those provinces (e.g. Pre-licensing requirements, advertising, course cancellations etc.) An external pressure towards quality would also be the annual monitoring procedures called for by most Acts. Internal influences towards quality can be seen as membership in national and provincial trade affiliations that are optional to a proprietary institution but are moves towards professional behaviour. Against this framework I will describe some recent developments in the Canadian scene which firstly show rather radical changes in organizational patterns to the way some provinces are licensing and accrediting their private post-secondary institutions; secondly, I will show an external pressure might well be taking on national influence by having provincial administrators form a professional organization to serve national needs and, thirdly, I will show how one province is moving to have their private post-secondary institution staff trained in pedagogy and classroom management. Conclusions will follow.

Changes in Licensing and Accrediting with an emphasis to B.C. The provincial Acts, post hoc remedies to a province's experience with excessive entrepreneurial venture in the private sector, always had prelicensing requirements that ranged from curricula examination, through teacher qualifications, to bonding against financial collapse. A recent development in Alberta, and one soon to be developed in B.C., is the tying of licensing and the provincial permission to have courses underwritten by federal and provincial loans to the institution's performance with its students. Here, then, is a monitoring system that affects the institutional scope of a training school, one that requires annual monitoring of enrolments, course completions and even job placement data as a result of taking those courses.

British Columbia has the largest private post-secondary educational sector in the country after Ontario. The Ministry of Advanced Education, Training & Technology now proposes to establish, outside the immediate control of the ministry, a process to register and accredit private post-secondary institutions in the province. Several reasons have been given by the ministry for such an organizational plan:

(a) There is a need for consumer protection particularly by ensuring financial stability to institutions and also for controlling an institutions advertising.

(b) A responsibility and stewardship towards the Canadian Student Loan Plan and the BC Loan Plan in course purchases, equalization payments and loan remission programs has led to a feeling for need for accountability.

(c) Economic and geo-political changes in B.C.'s economy towards a concept of marketing partnerships and links to Pacific Rim Neighbours necessitates the protection of those consumers if B.C.'s reputation is to remain intact.

(d) As well, there has been a general increased awareness of the role and contribution of the private post-secondary sector in the overall education offerings in the province and this being so it should, under certain conditions, subject itself to scrutiny and review procedures as do institutions in the public sector.

The proposed formula to apply to the private post-secondary education sector in B.C. can best be encapsulated by the term Mandatory Registration/Voluntary Accreditation. It has been proposed that all institutions will register and post a security bond (as before) but as one part only of a system which will now look at evidence of student completion, the placement of students in industries related to the training and at default rates of student loans (This presupposes that some interim licensing will be in place for a fixed time until these data are accumulated). Accreditation by an agency, a process established by government but not a government agency as such, will be offered on a voluntary fee for service basis. Accreditation will be mandatory for those institutions offering places to students through course purchasing by government agencies, student Visa holders and students funded through BCSL grants. Figure 1 shows the model of the two levels of regulations, and the approvals that are to be required over operational issues.

AUTHORITY/STATUS

LEVELS OF REGULATION	Operate	Set Fees	Advertise	Canada Student Loan	B.C. Student Loan *(B.C.S.L.)	Course Purchasing	Student Visas	B.C.S.L.* Grants
Registration	*	*	*	*	*			
Accreditation	*	*	*	*	*	*	*	*

Figure 1 shows clearly that all institutions are now subject to a more stringent accounting (although the Apprenticeship Act of B.C. had the legislative power to enact all these requirements) and that an agency outside the direct line of government will have the power to implement the requirements. An institution seeking the authority or status to offer service would complete those requirements shown under either of the two levels of registration. Where public funds are involved, the requirements of the funding body would also be met.

It has not yet been established as yet how long institutions currently registered under the apprenticeship Act will have before the proposed Commission will take over all registration and accreditation functions. Clearly an overlap of registration and accreditation would have to be before the total administrative functions of the Commission could possibly embrace the approximate 450 private institutions currently in the province.

The Commission itself is charged with providing leadership to establish standards of integrity and educational competence within the private post-secondary educational system and to ensure accountability for public funds". It is intended that the Commission will formulate policies and procedures to govern the registration and accreditation of private institutions based on criteria to be established by the new intended changes to the Apprenticeship Act of B.C. It will establish the criteria for registration and accreditation from industry standards.

What is particularly interesting to me at this point is the call the ministry is making to the Commission to maintain a public record of student demographics. While most provincial Acts governing the private sector call for this information the data are, at best, global and accurate information as to the contributions of the private sector undeveloped.

National Influences Upon the Private Post-secondary Sector

A significant recent development to the private sector has been the establishment of the Canadian Association of Administrators of Private Training Legislation (CAAPTL). This organization of government administrators meets to address common provincial interests and concerns and illustrates, albeit outside national legislation, a possible move towards national concerns. It illustrates too perhaps, a recognition of the vast size of the private post-secondary industry, its contribution to the basic economics of the respective provinces but it also recognizes the vehicle by which training is programmed, viz: private enterprise/business endeavour and perhaps not so regulated as the public sector. The private sector can and does cross provincial territory lines and provinces have shared interests and concerns.

Training of Instructors in the Private Post-secondary Sector.

The provincial Acts regulating the private sector have always been concerned with teacher qualifications and spell out various requirements for training staff. Some even want character references to be submitted for newly appointed staff. One change in Newfoundland has been the government dictate that instructors within the private sector be required to take a course in pedagogy and classroom management from the provincial university system. Here again the aim is clearly towards quality and an external pressure.

Conclusions

Against a previous description of governance issues which were organized around external pressures and internal pressures to the private post-secondary educational sector I have described some recent governance issues within the Canadian scene. In Alberta and B.C. provincial licensing for institutions which accept students funded through provincial, federal or even CISA students must meet more stringent prelicensing criteria which involve an institution's track record, the employment placement record of the training institution and even the student loan default records.

In British Columbia a completely different system of licensing and accreditation is being proposed whereby the provincial government backs away substantially from the administration of the private sector. Whether this simply a manifestation of a conservative (social credit) government providing less government in the market place in order to let that sector self-regulate is not known. Clearly some of the proposals anticipate a move to quality within the sector. I have also described an organizational strategy whereby the provincesand provincial administrators, bound to provincial educational responsibilities by the constitution now meet to discuss shared interests/problems-perhaps a slight move towards a national educational policy so clearly missing at the moment. Finally I described a move by Newfoundland to train the instructors of the private sector as a requisite to teaching in the private sector. All issues spoken of relate to the Quality Issue of the private post-secondary education field.

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Reflecting on Your Professional Practice

Critical Features for Learning

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For as long as I can remember I have been struggling to be and to become competent. Initially, as a student, I was involved in acquiring the knowledge and skills necessary to procure the certification that I was educated and competent enough to teach; that is, to help others to become competent. As almost everyone who has ever taught readily acknowledges, the real learning began when I started to practice and recognized how little I seemed to know, both about the subject matter and about teaching. In this paper I want to identify some of the features which I believe are critical to this life-long learning process of becoming competent as a teacher. Although the focus is on learning, there are clear implications for effective teaching.

Adult educators believe that adults learn from their experience; but not from just having the experience. The learning comes from critically reflecting on their experiences. But which experiences do we choose to reflect upon? The successful or the unsuccessful ones? One of the criteria I use is surprise. If the outcome is significantly different from what I expected, either positively or negatively, then I'm puzzled and want to understand what happened in order to be able to create or to avoid a repeat occurrence. Some of the features I have come to identify as critical grow out of my reflections on my learnings in two very different settings, a United Church conference centre in Naramata, British Columbia, and a graduate course at Harvard University.

I have been very fortunate to have been invited, for the last four years, to attend a week long residential professional development workshop, called "Potlatch," designed for people who work as faculty developers. As a metaphor for adult education, for the building of learning communities, the Indian tradition of the Potlatch, of a coming together to give gifts to one another, captures some of our most basic values in adult education. I was not surprised that Potlatch'89 was a powerful learning experience, they had all been; I was surprised that it seemed so much better than the previous ones. At a very abstract level I would describe this Potlatch as a place where I was the very best me I can be (I behaved as skilfully as I can), where I made mistakes and was able to examine them and learn from them (I was skilful at learning from my lack of skill), and where I felt challenged to become a better me (I took risks in areas where I would like to be skilful).

The unifying theme for this Potlatch was "stories." So let me use stories to try to capture what I believe are some of the critical features which made these learning experiences so great. That first evening at Potlatch'89, as in most residential settings, the first design item on the agenda was to build the community. Bill, the leader for the evening, suggested that early on in any relationship we tell stories about ourselves, about who we are or what we have done, as a way of presenting ourselves to others. He asked us to think about the stories we usually tell others and why we tell those stories, and then to take some time to write one of them down. Then we were invited, if we wanted to, to tell the group one of those stories about ourselves, and to say why we tell that story. The group was asked to listen to the stories, to hear them, but not to engage in a discussion of them. Almost everyone told a story. I was struck by the deep and personal nature of the stories told, and by the added insight and feeling of connection that came from hearing the reasons people had for telling their stories. I believe that this beginning had a profound and positive effect on the type of community we built at this Potlatch, not only because we told each other some of our stories (we already do that), but because we set a norm of listening to the stories.

Perhaps knowing that you will have the opportunity to tell your story and that it will be listened to contributes to people's feeling empowered to tell stories which are important to them. That was my first interpretation. I now wonder whether or not part of the power of this as a beginning came from knowing that we were not expected, nor would we have the opportunity, to respond; hence we could focus on listening. Or could it be that knowing that others were "only" going to listen, and not respond by commenting, empowered us to speak? I will return to this point later.

Before I tell another story, let me try to connect this event to some of the literature on learning and community. Many of us strive to build learning communities in our work as adult educators; that is, we try to create places where people can learn and can learn from each other. If we are particularly skilful, we can also learn about our effectiveness in creating such places. Parker Palmer(1987) says that knowledge is constructed by people and that construction involves conflict. Hence we can only come to know in a community, "precisely that place where an arena for creative conflict is protected by the fabric of human caring itself"(p.25). Certainly not all learning communities are classrooms, but certainly all classrooms should be learning communities, characterized by this fabric of caring, which requires at a minimum that people listen to each other.

Palmer(1990) defines teaching as creating "a space in which the community of truth is practised," where "truth is an eternal conversation about things that matter, conducted with passion and discipline" (p.12). To teach others, or to teach ourselves as in self-directed learning, we must be able to be in communities where we can be passionate about things that matter to us. Potlatch was such a community for me, and I believe for others. Everyone is concerned about being competent and many are even passionate about it. What is the nature of the relationships that are necessary to build these communities where can we be passionate and disciplined in our search for the truth about our effectiveness as teachers and learners?

Belenky, Clinchy, Goldberger, and Tarule (1986) also talk about "constructed knowing," defining it as the integration of the "separated" and "connected" forms of discourse or procedures for knowing. While most of us may want to see ourselves as constructed knowers, the academy (including adult education?) seems to be dominated by the "separate" mode of knowing, which is described as detached, critical, and adversarial. This separate mode of knowing is characterized by what Elbow (1973) calls the "doubting game," by looking for what is wrong. It strives to construct truth through proof or disproof based on logical analysis, ideally done with an objectivity that can only be achieved through distance and detachment. Many women (and I believe men also) have difficulty in feeling cared for enough in such a learning community to discuss the issues that really matter to them, when the first response they expect to receive is doubting rather than believing. This believing response, this looking for what is right, is at the core of the "connected" mode of knowing, which is described as caring, accepting, and collaborative, striving to construct meaning through an understanding which can only be achieved by reasoning with the other, by adopting the other's perspective. I believe we need to examine the ways in which we have framed conflict and passion, caring and truth, in order to identify some of the areas where men and women may have difficulties in building communities where they can learn together and from each other.

These opportunities to learn about our practice, to create our professional knowledge, and to become better teachers, will recognize that good learning and "good teaching, whatever its form, will help more and more people to speak and listen in the community of truth, to understand that truth is not in the conclusions so much as in the process of conversation itself, that if you want to be "in truth" you must be in the conversation"(Palmer,1990,p.12). What prevents us from being in these conversation, from using our voice and constructing our truth? Is it fear? The fear that we may be wrong, that we will be scorned or ridiculed, that we might not be listened to or even ignored, that we might look foolish and be seen as subtracting rather than adding anything, all of these contribute to keeping us silent. These fears also contribute to keeping us from learning whether or not we are wrong and in what way. They can also prevent us from learning how to deal with those situation where we are scorned, ridiculed, or ignored. What is the nature of the communities where these conversations can happen?

Let me return to Potlatch'89. The next day everyone at Potlatch participated in an Instructional Skills Workshop(ISW) for six hours. These were small groups of five or six people who each took turns teaching a short lesson which was videotaped. After the lesson we received feedback on our effectiveness. Over the course of the day everyone had the opportunity to take on each role, teacher, student, facilitator of the feedback session, and camera person. During the course of the day we saw everyone in our group in each of these different roles. We were not only talking about what we do; we were doing it. And we got feedback on how well we were doing it. Many people acknowledged their anxiety about having to do an ISW, about having to perform before the peers, to demonstrate their competence, or even more worrisome, their incompetence in front of people whose respect they wanted and whose opinion they valued. I believe this contributed to our building a community for learning; not only because we could see other people using different techniques which we could then incorporate into our own repertoire, not only because we could experiment with the boundaries of this methodology (what can be taught in a 10 minute mini-lesson?); but most importantly because we set the norm for everyone to act and to get feedback on their effectiveness.

I have tried to make the point that Potlatch was a community where I thought people were listening to me and really trying to hear what I was saying. I thought I was in a caring community and it felt good. And I was getting feedback on my effectiveness. I believe it is a good example of connected teaching and learning, anchored in caring, accepting, and collaborating. But I also believe this feeling cared for is not enough; we also need to examine the nature of the feedback. But first, I want to look at the issue of how we create communities where people feel cared for. I think as adult educators we need to examine very carefully how we go about creating such communities. It may be that the very strategies and skills we use to create these communities are counterproductive to our examining the central issues that make it hard for us to learn. For example, does our very skill at using small groups early on in a course to encourage the more silent students to contribute also prevent them and us from examining how they are thinking in order to stay silent in the large group? Have we have bypassed their silence and got them to contribute? Have we also prevented them from learning about what keeps them silent? To return to Potlatch, did we, by asking people to hear the stories of others and not to respond, create a positive learning climate? And did we also prevent people from responding in ways which might have been inappropriate, and prevented ourselves form discussing those interventions?

I believe we need to examine the meanings we attach to care, support, and respect. How do we implement these social virtues in our practice? I am not suggesting that as adult educators we don't really care for our students. What I want to suggest is that the way we provide care and support may in fact, in some significant ways, limit our ability to create communities where we can learn. I want to examine the nature of the conversations we produce as we create these communities for the practice of truth.

Many of my ideas and questions about how to build places where the community of truth can be practised grow out of my experiences in two graduate courses at Harvard with Chris Argyris. They were quite different from the Potlatches; they were also very powerful learning experiences designed to help me become a more competent practitioner. In both courses, one of 120 students and one of 20 students, after a brief description of the goals of the courses and some logistical details, we began immediately working on a case study. There were none of the usual climate building exercises, introductions, or learning needs assessments. Argyris and Schon's (1974) theory-of-action perspective states that we design our actions and that in order to increase our effectiveness we need to look at how we are reasoning in order to act as we do, particularly in those situation where we do not produce the consequences we intend. Argyris said he was going to tough on our reasoning because he believed that was necessary for our learning, and he invited us to be tough on his reasoning, his theory, and his actions. If we thought we saw him making errors, behaving in ways which were inconsistent with what he espoused, we should point this out, and engage in an inquiry which would help us both to learn. In working on the case studies we were required to produce the interventions we would make in order to be helpful to the client. Chris and other students worked with us to help us learn to be more effective. The climate was one where you were invited to act and to receive feedback on the effectiveness of your actions. Several examples may illustrate how this class worked.

Early on in a discussion of one of the cases someone said, "It seems to me that perhaps ..." Chris stopped the speaker and asked him to examine what he had just said. How would you feel if your doctor said to you, "It seems to me that perhaps you have appendicitis?" He suggested that it would be more helpful if, when we were uncertain of our conclusion, we were to say so directly and then to indicate which part we saw as problematic. In another discussion one student said, "I just feel that ..." Chris commented that in our society we have a proprietary right to our feelings. Often when we present our thoughts as feelings others don't disagree because they respect our feelings, or we close off further discussion of our different positions by saying "Well that just my feeling." Chris's intervention focused on the possible reasoning behind such a construction (to protect a conclusion from disconfirmation or to avoid negative feelings) and its impact on limiting the generation of further information.

The classes were only two hours long and, as in many classes, some students spoke more than others. One student, recognizing that some students were not participating in the discussions, said the following, "I notice that some students seem to be intervening a lot while other students seem to be having trouble getting in. I'd like to suggest to those who have been speaking a lot to wait a few seconds before they speak in order to give the silent students a chance to contribute." Chris acknowledged the value of self restraint, but went on to add that he did not assume that the silent people wanted to speak, or that they had something valuable to contribute until he heard what they had to say. He then went on to encourage the silent students to be careful about using the norms in the groups to avoid looking at how they might be silencing themselves.

In another class one student said, "I'm frustrated!" Chris responded by saying the class could not be designed around her frustration, unless she could make a compelling case. He noted that often people sit in meetings discussing their feelings and in the end feel frustrated that nothing has been accomplished. He worked with her and the rest of the class to develop alternatives. For example, she might have said: "I'm feeling frustrated right now, but I'm not sure why. If others are feeling this way, I would like to suggest that we spend some time looking at what is going on. If not, I'll work on it on my own."

In those classes we were reflecting on our action in order to learn to be more competent. It was a form of problem solving which required that we create a climate where we could generate valid information about the issues, make free and informed choices about what to do, and be committed to monitoring the outcomes. To be in the conversation in this community in search of truth was to strive to behave in ways which are consistent with what Argyris(1985) calls **productive reasoning**; that is, 1) to use "hard" data (that is, easily accepted as valid descriptions of reality by individuals with contradictory views), 2) to make premises explicit, 3) to make inferences explicit, and 4) to publicly subject conclusions to tests of disconfirmation. Most of us say these are our values, and often we believe we behave consistently with them. In these courses I was confronted with the gaps between what I espouse and what I do, and with my unawareness of these gaps. I was also confronted very skilfully in ways which were consistent with these values. I was deeply engaged and learning about my incompetence.

It was hard work, very hard work. At times I felt Chris was being hard on me, tough and confronting. I was getting feedback about my ineffectiveness, my errors, and getting it in ways that I believed were designed to be good and fair tests of my competence. By generating information I thought was valid I had the basis for making informed choices that I was committed to following up.

I thought others were struggling to understand how I was reasoning in order to act as I did, to give meaning to my actions in the connected knowing sense. And I was confronted. People pointed out inconsistencies between what I espoused and what I did; they pointed out errors I had been unaware of. And yet I felt profoundly cared for, supported, and respected. But it was different. Argyris(1985) describes some of these differences. These actions were not based on the care and respect of giving approval and praise, of telling others what you believe will make them feel good, of deferring to others or avoiding confrontation. They were based on the belief that it would be helpful for me to be made aware of gaps and inconsistencies in my reasoning and action in ways which could be publicly tested, that I was interested in and capable of learning, and that I had a high capacity for self-examination without losing my sense of effectiveness and ability to make choices. Essentially these actions were framed with the belief that I was strong enough to learn, until I behaved differently, and then that conclusion was tested.

In summary, I have identified some significant episodes from two different communities I have been in that were committed to learning and to the generation of truth. Some of the critical features which contributed to being in the conversation in these communities have been examined in order to identify potentially counterproductive ways of reasoning and acting when trying to build a caring and supportive learning environment. The distinction between separate and connected modes of knowing have been examined in terms of behaviour consistent with the generation of the valid information required for the practising of a community of truth. I see this paper as my contribution to an ongoing conversation about things that matter, conducted with a caring that is anchored in a commitment to understanding the meanings in my actions, as well as a challenging of the gaps, inconsistencies, and contradictions, with the view to constructing together knowledge that will help us be more effective in learning and teaching.

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A THEORETICAL FRAMEWORK FOR RESOURCE ALLOCATION IN ADULT EDUCATION

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Abstract

This paper presents a theoretical framework for understanding the resource allocation process in adult education. It is based in part on the results of a study using the Program Decision Making Survey to determine the factors that are considered when deciding whether or not an adult education or training program will be offered.

Over the last 30 years researchers have devoted considerable energy to the study of why adult learners decide whether or not to participate in education programs. A variety of barriers (Cross, 1981), deterrents (Darkenwald and Valentine, 1985), and motivational orientations (Boshier and Collins, 1985) have been identified that partially explain why learners make these decisions and various theoretical models have been developed to account for the most salient variables (Cross, 1981). These efforts have enriched our understanding of participative presence (Bagnall, 1989)--that is, why adults attend or do not attend educational programs that are offered to them. A partial understanding of this phenomenon has made it possible to offer up interesting and moderately useful observations about who is most likely to participate, why some adults participate, and why others do not.

A bewildering variety of programs are offered to adults yet little is known about why providers of adult education decide to offer the programs that they do. Without some understanding of why these decisions are made, it is impossible to offer plausible explanations for why certain groups of adults seem to be better served by providers than other groups, how changes in the internal and external environment of the provider might influence resource allocation decisions, and who is most likely to benefit from the allocation decisions. Conventional wisdom may suggest that adult education programs are offered in response to identified needs and wants of people, but even if true, such a statement does not help explain why some needs and wants are addressed by providers while others are not. One assumption underlying this study is that providers do not have adequate resources to offer all the programs they would like to and therefore must determine priorities for resource allocation.

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This paper presents a tentative theoretical framework for understanding resource allocation decisions in adult education. The framework is derived from an analysis of the resource allocation process, related literature, and on data gathered using the Program Decision Making Survey.

The Problem of Resource Allocation

Providers of adult education have relatively fixed resource bases from which they attempt to achieve their missions. A resource base in this sense consists of the personnel, facilities, equipment, funds, and other "inputs" that may be allocated to achieve a mission. Decisions about how the resource base will be allocated determine the character of the organization or unit, what kind of programs or services it offers, and who benefits from its activities. There is little attention given in the adult education literature to resource allocation decisions. Program planning models occasionally include some discussion of how to establish priority among needs or objectives, criteria for making priority decisions are suggested, but resource allocation is not discussed as a central function within the organization or unit. Sork (1979) and Kemerer and Schroeder (1983) reported on efforts to validate priority setting procedures within community adult education; Forest & Mulcahy (1976) described a process for setting priorities in extension; and Deshler & Wood (1988) described a study of the factors used to allocate resources in extension and found that "internal" factors seemed to influence resource allocation decisions more than "external" factors. Yet none of these authors presented a framework for understanding the process of resource allocation.

A Process of Resource Allocation

The following sections contain brief descriptions of the major elements in the resource allocation process. All of these elements exist in a complex economic/social/political milieu that influences the intentions of those involved in resource allocation. Societal, institutional, and personal values are part of this milieu and play an important role in decision making. The process assumes a moderate degree of rationality in decision making--that is, that those who make decisions do so with the expectation that the actions which result will promote achievement of valued outcomes.

Mission

Mission is a more or less explicit expression of what the organization or unit hopes to achieve. In a sense, mission can be viewed as the next best thing to a public declaration of the values held by those who allocate resources. Expressing values directly is both difficult and politically dangerous, so a mission statement serves as a surrogate which establishes a basis for accountability and a guide for decision makers. Goals and objectives are considered part of mission in this framework. It should, of course, be acknowledged that mission statements can be no more than political pap designed to deflect opposition and criticism. Such a skeptical view of mission has some basis in experience since there are many examples where decisions made and actions taken bear no relationship to expressed intentions. Sometimes this is due to the lag between a shift in values and a revision in the mission while at other times it is confirmation that the mission was never intended to express intended achievements.

Criteria

Criteria are the standards used to make judgments or decisions. In resource allocation decisions, criteria provide a basis for differentiating among those needs, wants, demands, program ideas, client groups, and so on that are competing for limited resources. If criteria are not apparent when resources are allocated to X, they might be inferred from answers to the question, "Why did you allocate resources to X?" or from answers to the question, "Why didn't you allocate resources to Y?" Whether criteria are expressed directly by decision makers or inferred from their responses to questions like those above, they represent a logical connection between mission and resource allocation decisions. In some organizations and units criteria may be formalized and well understood by all those concerned, while in others, criteria may be known only to individual decision makers. If criteria are not formalized or otherwise made accessible, they can only be inferred from the pattern of resource allocation decisions.

Resource Allocation Decisions

Resource allocation decisions (RADs) are commitments to devote personnel, facilities, equipment, funds and other "inputs" to the provision of educational activities. In a rational system, these decisions are based on consistent criteria that in turn are consistent with the mission of the organization or unit. From this it follows that these commitments will be instrumental in achieving the mission. RADs represent operational distinctions between priority and non-priority activities. These decisions prevent the organization or unit from straying from its mission by denying resources to activities that are judged to be inconsistent with the mission. In a changing system, though, RADs may become inconsistent with the mission because of a lag between changes in criteria which provide the basis for RADs and revision of the mission. When RADs are inconsistent with mission it is difficult to determine whether the system is operating in a non-rational manner or the mission has not been updated.

Under the assumption of limited rationality, allowance must be made for inconsistent and sometimes contradictory RADs. One response to competing resource demands is to allocate a portion of required inputs to all the competitors rather than to differentiate among them. Unless this strategy is thought to be instrumental to attainment of the mission, it represents non-rational although politically expedient behavior.

Resource Flows

Resource flows (RFs) are the use of inputs like personnel, equipment, funds, facilities and so on in response to RADs. RADs represent commitments whereas RFs represent expenditures. There can be slippage between RADs and RFs when plans to expend resources are not carried out for whatever reasons. Monitoring resource flows can provide valid indicators of RADs when slippage is low; but when slippage is high RADs cannot be inferred from RFs. Determining degree of slippage is therefore important if inferences about RADs, criteria, and mission are to be made from RFs.

Activities

Activities are the products of resource flows. In the case of adult education and training, programs are the most obvious products of resource flows. Organizations or units use inputs to produce programs which are then offered to the clients for whom they were designed. Variety and number of programs offered are two indicators of activities.

Outputs

Outputs are the consequences of activities. In the case of adult education and training, learning is one important output but others such as income produced, client satisfaction, and good-will generated are also important. Mission sometimes focuses on activities but more often on outputs, so the ultimate evaluation of effectiveness is whether outputs are consistent with mission while the ultimate evaluation of efficiency is whether expected outputs were produced with the least possible resource flows.

A Study of Resource Allocation

Following is a brief summary of an exploratory study of one element in the framework outlined above. A more complete report of the project can be found in Sork (in press). The study focused on what was described above as criteria and employed a paper and pencil instrument called the Program Decision Making Survey to determine from practitioners the relative importance of 37 different "factors" when deciding whether or not education or training programs would be offered by their organization or unit. The factors were identified from the literature and by asking two groups of practitioners the question, "What factors or criteria are used to decide whether or not an adult education or training program will be offered?" Thus far three different practitioner groups have responded to the survey; two in Canada (Winnipeg, n=27; Edmonton, n=15) and one in Hong Kong (n=13). Initial findings suggest that a wide range of criteria influence the resource allocation decisions (RADs) in any single organization or unit. The 10 most important factors identified by respondents were:

--Potential benefit to participants
--Availability of financial support
--Contribution to organization's objectives
--Consistency with organization's philosophy
--Potential demand for the program
--Contribution to quality of life
--Availability of instructor
--Urgency of the need
--Previous success with the program
--Contribution to individual performance

Respondents were also given the opportunity to add factors that were not on the list but which were used to make decisions in their organization. Thirty-eight percent of those responding listed additional criteria. The validity of these data depend in part on the veracity two assumptions: (1) That practitioners are aware of the criteria that are used to make RADs within their own agency and (2) that they will reveal these criteria when asked to do so. Regarding the first assumption, respondents were asked to indicate what their level of involvement was in making these decisions. Their level of involvement could also be thought of as distance from decisions (DFDs). The awareness of criteria used to make RADs may be related to DFDs, but the initial analysis suggested that distance from decisions was not related to other responses, although most respondents indicated either moderate or high involvement in making RADs.

Based on the limited data now available, it seems that those who allocate resources employ a wide range of criteria when making their decisions. There are insufficient data to draw any conclusions about what criteria are employed in different types of adult education organizations although it is expected that similar types of organizations with similar missions would employ similar criteria. No significant differences have been found between responses from Canadian and Hong Kong samples. Larger data sets are being sought from both Asia and North America to confirm this observation.

Concluding Comments

The framework and data collection process described above represent initial forays into the study of how resources are distributed in the provision of adult education and training programs. Focusing research on the process of allocating resources has the potential to answer some interesting questions. Examples include: In what way is "need" related to resource allocation decisions? Do cultural differences among providers influence the importance of factors used to make resource allocation decisions? What impact does the importance of factors used to allocate resources have on who is served by the provider organization? How do changes in government or organizational policy affect the importance of factors used to make resource allocation decisions? The theoretical framework outlined in this paper provides a basis for understanding how changes in organizational and government policy that affect mission, criteria and resource allocation decisions will influence the composition of programs offered and, consequently, who is likely to participate in those programs.

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IN THEIR OWN WORDS: INTERPRETING THE ISSUE OF NON-PARTICIPATION

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INTRODUCTION

The notions of participation and non-participation have dominated the adult education research literature for decades. None-the-less, those concepts are problematic; often in ways that researchers fail to acknowledge in their research conceptualization, design and implementation. Thus, the purpose of this paper is twofold. First, it identifies and clarifies the current conceptual confusions which surround these notions. Second, it examines new empirical findings about the concepts and explores the potential of those findings for re-framing understandings of participation and non-participation.

EXISTING CONCEPTUAL CONFUSIONS

Traditionally, studies into the participation issue have distinguished between participants and non-participants and treated those classifications as tidy and straightforward. However, even a cursory examination of the participation research literature reveals that the terms may represent three distinctly different concepts. Participation, for example, may refer to those individuals who enrol in organized adult education activities but it may also be concerned with the non-involvement of adults in the classroom processes. Alternately it may represent the phenomena of persistence in adult education activities.

Within these three classifications, there is further conceptual confusion. For instance, the definition of participation which focuses on enrolment is defined in numerous ways. Some researchers attempt to define participants and non-participants in terms of their engagement with activities over a certain period of time. Thus, measures of the hours or sessions attended may determine whether one is categorized as a participant or as a non-participant. Some researchers identify adults as participants or non-participants according to their enrolment within a specified period of time. For example, activities undertaken within the last year identify one as a participant, activities taken outside that time period classify one as a non-participant. Finally, some researchers define only those who enrol voluntarily as participants. Consequently, those who enrol in mandatory continuing education are classified as non-participants.

Our understandings of the terms participant and non-participant are further muddied by the portrayal in the adult education literature of the relationship between the two concepts. This confusion is partly the result of the research focus on participation and participants. To some extent, this focus is understandable, given that those who participate are more often and more easily contacted than those who seldom or never participate. Enroled in programs sponsored by identifiable organizations and institutions, participants are a captive audience which can be easily located, observed and investigated. As well, in many instances organizations and institutions routinely collect data about participants and make them available to researchers for analyses. Finally, research often focuses on participants since those who respond that they are not interested in adult education activities are frequently eliminated from further study.

Although this focus on participants can be explained, it none-the-less has had serious consequences for our understanding of the terms participation and non-participation. It has, in fact, further muddied our conceptualizations of those terms. After all, it is not possible to simply reverse the interpretation of findings about participants in order to represent non-participants. As well, this pre-occupation with participants suggests that the participant is the norm and the non-participant is, in some way, deficient.

Finally, researchers' pre-occupation with participants has resulted in the dichotomization of the notions of participant and non-participant. Participants have been portrayed as unique and different from non-participants and the differences and similarities between the two groups have been stressed. Yet statistics reveal that within each group which is usually identified as typical participants or typical non-participants, there are atypical adults. For example, among those who are most frequently identified as non-participants, those with less than grade nine, five percent (5%) do participate. Even among those who most frequently participate--those with university degrees--the majority (59%) do not participate (Devereaux, 1985).

Given the amount of confusion that already exists around the terms participant and non-participant, one might well question the advantages of adding another dimension to the terms. The findings described below however are useful in two ways. First, they add a unique dimension to our understandings of the concepts. Second, they provide a basis for a broader discussion of those understandings.

TOWARD NEW UNDERSTANDINGS

Data collection

The findings related below were part of a larger study in which data were collected using the phenomenographic approach (see Marton, 1981) from 20 respondents who were workers within a department of a large municipality. They were among those who had attained a high school diploma or less---those who are usually typified as non-participants. Ten identified themselves as participants, and ten identified themselves as non-participants. In each of these groups there were five men and five women. Respondents defined themselves as participants or non-participants in terms of the same question which guided Statistics Canada's 1985

"One in Every Five" participation survey (Devereaux, 1985).

Data about the workers' participation were collected in two ways. During the interview process, details of their participation were collected informally. As well, a questionnaire was completed at the end of the interview. It focused on the courses, classes or instruction the worker took during the twelve months prior to the interview--the type of course taken and the reasons why it was taken. A final question asked workers to identify the last three courses, classes or instruction they had taken.

Findings

Among those 10 workers who identified themselves as participants, during the previous twelve months, 5 had received instruction or training to upgrade job skills, 3 had taken courses to upgrade academic qualifications and 3 had enroled for personal interest or develop practical knowledge such as an art or craft class (workers could identify one or more reasons). In total, these workers had taken an average of 2.8 courses during the last 12 months. For 8 workers, their last course was job-related, for 3 workers it was a personal development or general interest course; for 2 workers it was an academic course (workers could identify more than one characteristic of the course). The most important reason these participants took their last course was to improve job opportunities (5) and for personal interest and development (4). One person did not know why he took the course. There were an average of 11.05 hours of instruction per week in the workers' last courses and 4.4 weeks of instruction. Among those who identified themselves as participants all had participated within the last twelve months. Participation in the second last of their last three courses however, occurred from 1 month to 8 years prior to the interview time. In some instances, workers participated in fewer than 3 courses.

Given the definition of non-participant that guided this study, one might reasonably expect to find no data about courses taken during the last 12 months from those 10 workers who identified themselves as non-participants. Such was not the case. Among those 10 workers who identified themselves as non-participants, 3 workers said they had received classes, instruction or training to upgrade job skills, 1 had enroled for personal interest or to develop practical knowledge such as an art or craft class and 1 had enroled in some other kind of course. None had enroled to upgrade their academic qualifications. In other words, those who identified themselves as non-participants, but who actually did participate, participated in a particular kind of organized adult education activity--that is, courses to upgrade job skills. In total, the 5 "non-participants" took on average of 4.8 courses during the last 12 months. That was actually more than the average number of total courses noted by participants (2.8). For 3 of these non-participants, their last course, like that of participants was job-related. Two of the non-participants identified the course as "other." Their more important reason for taking their last course was for personal interest and development (4) and to improve job opportunities (2). The hours of instruction per week (4.6) was less than half that of the participants' courses (11.05) but the weeks of instruction were more (6.3:4.4).

It is interesting to note that among those who identified themselves as non-participants, there was only one individual who said he had never enroled in any adult education activity. This meant that 19 of 20 workers interviewed in this study had actually experienced an adult education activity at some time in their lives. Among those who identified themselves as non-participants, participation in the last of their last three courses had occurred from 11 months to 22 years prior to the interview. In some instances, workers participated in fewer than three courses.

DISCUSSION

Clearly, those who identified themselves as non-participants did not necessarily fit tidily into the definition of "those who have not enroled in courses, classes or taken instruction over the last 12 months." As the data suggest, among workers who had enroled in courses, classes and or instruction within the last 12 months were those who called themselves non-participants. One might assume that the workers were unclear on the difference between a participant and non-participant and 'mis-identified' themselves as a result of their confusion. During the interview process, however, when the discrepancies were probed, it became evident that the workers had heard the researchers' definition, but reinterpreted it. There was a 'crossover' phenomenon in which participants placed themselves in the category of non-participant in relation to a contextually-based interpretation of those notions. Although the workers' reasonings around their identification of themselves as non-participants varied, their reasons tended to relate to the workplace context. Some workers, for example, identified themselves as non-participants if they had participated in adult education that was job-related, while others identified themselves as non-participants if they had participated in adult education which was not job-related.

Some might argue that this crossover phenomenon, so clearly related to the workplace context, is the result of undertaking a study with workers within a workplace setting. It is useful to remember, however, that extensive research findings already indicate that the workplace dominates adults reasons for participating in adult education activities (see Cross, 1981; Gallup, 1983). In other words, the workplace context may dominate adults understanding regardless of the specific research setting.

Although only further research can substantiate this suggestion, it is obvious that this study has brought into question adult education researchers' tendency to treat participation and non-participation as decontextualized terms which have been cleanly and clearly operationalized. By doing so, it has cast the findings presented in existing studies in a different light. After all, measurements and relationships formulated from the researchers' understandings of participation and non-participation, but answered from the respondents' different understandings of the same terms obviously lack an important congruency. Clearly, it is important at this point in participation research to deal seriously with the complexities of the notions of participation and non-participation. One way to begin that process would be to acquire a fuller understanding of the diversity of meanings which adults hold about the terms participation and non-participation. This kind of research problem lends itself ideally to the phenomenographic approach.

Adult educators could further enrich their understandings of those terms by exploring their contextualized natures. This could happen in two ways. Researchers could retain the workplace context of this study, but examine variations within it. For example, they could explore the different conceptions held by workers of different education levels, geographic locations, genders or social contexts. Researchers could enrich their understandings of the contextualized nature of views around the terms participant and non-participant in a second way. They could change the context in which this study was conducted. Studies located in non-work situations with non-workers might provide researchers with different categorizations of how adult education terms are understood by respondents. Such studies could very well restructure the ways in which adult educators explore and discuss participation and non-participation.

Like researchers, adult education practitioners could be influenced by the findings of this study. For example, practitioners are advised to explore the assumptions which guide their practice in relation to those who are less likely to participate. If further research confirms that most of that group have participated at some time in their lives, the view that non-participants are somehow deficient and that participants are the norm, becomes problematic. As well, adults' contextually bound view of themselves as participants or non-participants indicates that adult education practitioners need to consider the context within which adults make their decisions about participation. After all, those who view themselves to be participants in a particular context may also view themselves to be potential participants in that situation.

The above discussion has illustrated that this study has implications for researchers and practitioners. It raises wider issues of concern for the field, however. First, it illustrates the richness of using a variety of research paradigms and tools. Based in the interpretive paradigm, the phenomenographic approach and qualitative technique of this study revealed new insights into the participation and non-participation issue. This study demonstrates the benefits of seeking respondents' understandings about their worlds. Making visible those views is an important task for researchers since "we tacitly believe that we simply see the world as it is and we also believe--without any further reflection--that our fellow mortals do just the same" (Marton, 1988, p.2).

The second issue that this study raises for the field concerns the continued conceptual confusion which has surrounded the terms participant and non-participant. Those confusions are not new and as this paper has shown they have existed in a variety of forms. It is thus all the more perplexing that the notions continue to dominate our research literature, and primarily in a dichotomous way. Perhaps it is time to explore the forces which have fostered the acceptance of these terms despite their conceptual confusions and to examine "to whose benefit" those confusions have remained unresolved.

CONCLUSION

The notions of participant and non-participant are strongly embedded in our literature despite the conceptual confusions that exist around them. This study has identified the phenomenon of "cross-over" - an important finding which raises questions about the validity of findings from participation and non-participation studies which are based on the terms participant and non-participant. It appears that this is an opportune moment to pause and reflect upon our pre-occupation and commitment to these notions. The challenge to adult educators is to now re-construct and operationalize the notions of participant and non-participant in ways that reflect the complexities and varied dimensions of the two terms.

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Abstract: Private Vocational Training Schools in Canada: Contributions to Accessibility

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This paper describes the operation of Private Vocational Training Schools in Canada. These institutions are proprietary businesses offering post-secondary training and education programs that sometimes complement and sometimes compete with programs at community colleges. The contribution of the proprietary schools to improved access to training is assessed with reference to the trade-off between equity and efficiency. Equity is viewed as comprising training program availability and completion while efficiency is defined in terms of preparation for job entry and job mobility. The potential of the proprietary sector to enlarge its role in the Canadian post-secondary field is considered wtth respect to the trans-national character of U.S. education and training companies and the availability of telecommunications **systems with which to deliver high quality home study courses.**

PRIVATE VOCATIONAL TRAINING SCHOOLS IN CANADA

Canadian proprietary schools in 1986 recorded 173,463 enrollments in various basic education, business, and technical trades courses (Statistics Canada, 1988). Of these enrollments, 137,242 attended 676 schools and 36 000 were served through homestudy by 49 correspondence schools. Numbers of this magnitude clearly suggest a significant role for the private sector in expanding educational opportunities at the postsecondary level. Yet the importance of the proprietary sector has not been recognised in any major discussion of post-secondary policy such as the National Forum on Postsecondary Education (1987). There are some recent indicators of interest and recognition in the Vision 2000 Project undertaken by the Ontario Council of Regents (Marshall, 1989). However, there exists no adequate body of research to inform these discussions: few studies have examined the industry in any detail (Ferguson & Paulet, 1985; Hope, 1986; Slade & Sweet, 1989; Sweet, 1990).

Many of the recent recommendations for change in Canadian universities and colleges follow from demands made by business and government for a more capable workforce. These developments are not unique to Canada but reflect world trends in post-secondary education. Cross (1988), speaking to a Swedish audience, listed a number of social and economic factors forcing change in the U.S. post-secondary system: greater diversity among providers of education and training programs, including the private sector; an older student population able to study only a part-time basis; and a recognition of the need for lifelong learning in the workplace. These factors are equally influential in shaping the Canadian situation and have been extensively treated in education and government policy discussions (Saskatoon Forum, 1987; EIC, 1989; Ontario Council of Regents, 1989). The literature on education and work (or more specifically the restructuring of the labour force) indicates a need for improved access to training for greater numbers of people as well as the changed nature of the training provided if it is to serve job mobility and not just job entry requirements.

In the context of this argument over an appropriate post-secondary response to both social and economic imperatives, the paper assesses the contribution of proprietary schools toward improved educational opportunity, with specific reference to the balance between equity and efficiency (Mahon, 1989) that has been struck by Private Vocational Training Schools and by Correspondence Schools. The equity-efficiency construction is viewed as a aspect of the well established access-quality-funding 'triangle' that has framed so much debate on post-secondary reforms (Skolnik, 1984). Enhanced accessibility is defined not only as lowered barriers to institutional entry but also as improved likelihood of program completion. Efficiency is viewed in terms of the schools' ability to prepare students for the rapidly changing job requirements of the Canadian labour force. A profile of the proprietary schools follows.

PROFILE OF PROPRIETARY SCHOOLS

1. ACCESSIBILITY

As indicated, accessibility and social equity considerations underlie most revisions to post-secondary education in Canada. In recent years, concern with the implementation of access policies has shifted from a calculation of average participation rates to improving educational opportunities of particular groups in society inadequately served by the education system (Anisef, 1985). Improving access as entry requires that a number of barriers be overcome. Rubenson (1986) and others have identified situational barriers such as geographic and social distance; institutional barriers, such as restrictive entry policies; and individual differences that predispose the potential student against enrolling, or against enrolling in certain prigrams. The latter include, for example, the socialized attitudes of women toward participation in math and science courses.

The concept of access includes completion as well as entry. Completion reflects a concern with providing student support services that promote persistence and achievement. These may have an academic or advising emphasis, especially to non-traditional student. Paul (1986) for example, has described expanded entry for women, natives, and various minority groups as a hollow promise in the absence of adequate financial, counselling and academic support. The following profile includes some of the more salient (and available) indicators of both aspects of the access concept.

Dispositional Barriers

The proprietary schools do not support extensive institutional analyses procedures and useful data are not available to adequately describe individual differences amongst students. Manitoba Education has, however, collected demographic information and personal perceptions that allow a glimpse of the proprietary school student. Oepkes (1988) surveyed 925 current and graduated students and reports:

1. more than two-thirds were presently working,
2. more than half enrolled for job-related reasons,
3. seventy percent of enrollments were female,
4. annual incomes were low -- 43 percent were below $10 000 while an additional 32 percent were between $10 000 and $20 000,
5. sixty-two percent were 23 years of age or older,
6. twenty eigth percent had less than grade 12 education,
7. fifty-seven percent financed their own studies.

Although very preliminary, this profile suggests the proprietary schools are offering educational opportunities to a decidedly non-traditional student group. There is, nevertheless, considerable variation in the proprietary school student population. Many students move directly from high school to a training program. RCC Electronics of Toronto, for example, enrolls only qualified high school graduates in their elctronics technology program.

Situational and Institutional Barriers

Situational barriers of time and distance are accommodated more through the availablility of correspondence instruction than an extensive fixed-site facilities (termed 'residence' schools). In fact, three-quarters of the schools in Ontario are located in the Toronto or Ottawa area. This urban pattern is much the same in the other Provinces. Corrrespondence instruction is, however, extensive and presents a very flexible institutional face to potential students, with administrative conveniences such as rolling enrolllments and an open policy as regards prerequisites. Limitations in the level of student support services (advising and tutoring) does, however, constrain the effectiveness of these programs (Sweet, 1990).

In assessing institutional (and social situational) restrictions it is useful to examine the range of courses or program choices available to students. Proprietary schools offer a varied assortment of courses. Many are alternatives to those supported by the colleges; others complement the public institutions' programs and allow students to develop more individualised courses of study. Table 1 outlines enrollments in courses categorized according to the Statistics Canada Major Field of Study Code Classification Structure.

Table 1. Private Vocational Training Schools: Courses and Enrollments

Major Fields of Study[1]	Registrations	
	Male	Female
Education, Recreation & Counselling Services	2599	7770
Fine & Applied Arts	3964	23831
Humanities, Social Science & Related Fields	3411	1766
Commerce, Management & Business Administration	10407	27143
Agricultural & biological Sciences Technologies	2393	
1970		
Engineering & Applied Sciences Technologies & Trades	26845	7431
Health Profession, Science Technologies	8366	6545
Math & Physical Sciences	1863	920
Totals	59848	77394

[1] Adapted from Statistics Canada (1988)

The breadth of each category in the Classification Structure imposes obvious limitations on interpretation; however it is possible to discern some patterns. Enrollment distributions indicates rather traditional gender divisions with respect to the 'Commerce, Management and Business Administration' category which contains the office-secretary programs and the Engineering and Applied Technologies area. To the extent these program choices reinforce established career paths for men and women they fail to enhance accessibility. That is, they fail in terms of more recent interpretations of that concept -- as opportunities directed toward the needs of specific groups rather than a general index of participation (Skolnik, 1984; Guppy and Pendakur, 1989).

Cost is an apparent barrier: proprietary school fees are much higher than those of community colleges. Proprietary programs emphasize relevance and minimize the time away from employment. Where college courses are defined in terms of credit hours, operate within a fixed program sequence and over a set time period, they entail far greater opportunity costs for students.

2. EFFICIENCY

Successful transition from education or training to employment involves a complex of relationships among technology, work and education. The issue of increasing job entry oportunities and job mobility is central to the definition of a new mandate for Canadian postsecondary education and training institutions. Notions of policy efficiency or curricular quality may be drawn from different perspectives, including those of the employer, the student, business and industry, and government. The latter two have been discussed in Slade & Sweet (1989) and Sweet (1990). The views of employers and of students are indicated in recent surveys by the Canadian Federation of Independent Business (CFIB, 1989) and Oepkes (1988), respectively.

The CFIB survey studied employer preferences in hiring graduates of postsecondary institutions. Employers were asked to rate their degree of satisfaction with the 'preparation for employment' of graduates from high school, college, university and private training institution. Private training institutions were decidedly superior in the view of small business employers. The 'degree of satisfaction' as a percentage of respondents were 70.2, 61.2, and 54.1 for the proprietary schools, the universities, and the colleges and technical institutes, respectively. There are obvious methodological qualifications to this study but the point is made: proprietary schools (including correspondence schools) emphasize task-specific skill training and this is welcomed by the employer. The appeal of the proprietary schools is to job relevance. This seems most directly to meet the needs of students for employment or career advancement. But it may not, in fact, equip them for the changing workplace which increasingly demands flexible thinking and adaptive behavior (Employment & Immigration, 1989). To the extent skills training as opposed to a broader 'polytechnical' education promotes advancement, it does so only within a narrow range of job categories, most of which are terminally menial (Livingston, 1988). The issue of 'education versus training' is, however, complex and not easily resolved (Wolfe, 1989).

Table 2 summarizes student course evaluations for a variety of programs offered by 36 proprietary schools operating in the Province of Manitoba. The programs evaluated by students ranged from cosmetology to business and technology. The students' responses indicate a generally satisfactory assessment of their experience.

Proprietary schools in Canada offer an alternative to college programs for many students largely because of their brevity and skill-specific programming. These curricular differences appear to be valued by employers, at least in the small business sector.

Table 2. Student Evaluations of Proprietary School Courses

Item	Rating: Very Satisfied or Satisfied (%)
Teaching Quality	72
Equipment & Books	73
Practical Training	65
Teaching Staff	67
School Facilities	58

adapted from Oepkes (1988)

A ROLE WITHIN THE POST-SECONDARY SYSTEM

Proprietary schools have for many years occupied a marginal position in the Canadian post-secondary system. The extent to which they are accorded a role in the post-secondary system will depend on an altered relationship with government and the college-university institutions. The mandates of colleges in B.C. and Ontario are undergoing substantial change in response to the need to expand university access. Should colleges become more committed to degree progams, the proprietary schools likely will involve themselves more in diploma/ certificate programming (Marshall, 1989). Developments in this arae would be consistent with the Federal government's desire for greater rationalization of post-secondary training (Employment & Immigration, 1989; Twenty Ninth Annual Premiers' Conference, 1988).

Two other areas of development may alter dramatically the scope of private sector involvement in post-secondary education and training. These are the trans-national character of U.S. training companies and the potential of telecommunications for distance delivery of courses. Free trade may encourage the acquisition by U.S. firms of Canadian proprietary schools, who operate in a market that has seen a number of recent mergers (Marshall, 1989). The ability of computer-mediated communication to create a 'virtual classroom' -- an electronic learning environment in the students home -- offers access to educational programs originating in the U.S. Although these are expensive and not widely available at the present time, they are successfuly operated by U.S. proprietary institutions and represent a significant contribution to accessibility (Sweet, 1990). They also probably represent a significant challenge to the existing system of post-secondary provision, public and private.

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Learning and Chronic Illness Behaviour: A New Frontier for Adult Education

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Adult Education in the Health Professions

The relationship between adult education and patient education is a tenuous one. With a few exceptions, adult learning principles are not mentioned in literature on patient education. While there has been a "path" between professional adult education and the health professions through staff development, continuing professional education programs, and health professionals who study in adult education degree programs, it is not particularly well-worn. The conceptions of learning and methods for patient education available to health professionals from their clinical teaching experience is likely to reflect a 'content-driven' tradition, instructor responsibility for 'covering' the material and make "very little room for mutually negotiated objectives" (Cranton, 1989, p. 21). This paper outlines a contribution that the learner-oriented tradition of adult education can make to patient education, specifically to the challenge of eliciting patient involvement and responsibility-taking.

The Crisis in Health Care & Need for Patient Participation

The costs of health care in Canada and elsewhere in the Western world are rising at a staggering rate at time when governments are claiming a declining capability to pay the bills. In Canada, between 1975 and 1985, health expenditures increase from 7.24% to 8.62% of the gross national product. Since our GNP grew during that period, the more revealing figures for the same period is the almost tripling of health expenditures per person from $539 to $1568 (Health & Welfare Canada, 1987).

White (1981) observes that the massive infusion of resources in this century to biomedical research and intervention has not been accompanied by reduced morbidity costs as expected. Instead, morbidity and health costs have increased. Inflation, administrative costs and the fact medical intervention can extend the life span but not always without illness and disability only partially account for this disconcerting result (White, 1981). One of the origins of the crisis is the traditionally-held assumption that all illness effects can be effectively treated biomedically.

A Distinction between Disease and Illness

In exploring why biomedical expertise and virtually unlimited resources to the biomedical enterprise have not reduced the level of morbidity, White (1981) offers a helpful distinction in the discussion of ill-health between disease process (anatomical physiological change) and illness state (subjective distress, behavioral dysfunction, and role changes). He observes that for each of these two aspects of ill-health the origin is different: biophysiological and host factors (e.g., resistance) leading to disease; and sociocultural and psychological factors leading to illness state.

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* A distinction, here, is being assumed between 'adult education', as a professional field of theory and practice, on one hand, and the wide range of activities which might be called, 'educating adults'.

** Though there are some very well-known exceptions to this health professional training tradition, such as McMaster University's Faculty of Health Sciences, the clinical teaching tradition remains instructor- and content-centred.

Reading (1977) contrasts in the two states, illness and disease as follows: experienced by patient vs. apprehended by physician; symptoms vs. signs; subjective vs. objective; unique vs. replicable; not directly verifiable vs. consensual validation; affects whole person vs. affects discrete parts; feeling unwell vs. being unwell; quality of life vs. quantity of life; compassionate care vs. dispassionate care; cause of suffering vs. cause of death.

Disease process can exist without illness state (e.g., asymptomatic hypertension) and illness state can exist without detectable disease process (e.g., bulimia and anorexia). Disease process is commonly thought to lead to illness state but the reverse is also possible. Bulimia and anorexia often lead to organic dysfunction and damage (e.g., amenorrhea) and anorexia can result in death.

Terms used frequently in relation to illness-state are "illness behaviour", "sick role", "chronic pain", "hypochondriasis" and "somatization". Mechanic (1962) defined illness behaviour as "the ways in which given symptoms may be differentially perceived, evaluated, and acted (or not acted) upon by different kinds of persons" (p.189). Mechanic & Volkart (1960) identify "illness behaviour" as a "sub-concept of the tendency to adopt the sick role" (p. 89). The term, "sick role" was introduced nearly 40 years ago by Talcott Parsons (1951) highlighting the observation that being sick is not only a biological but also a social phenomenon. It involves taking up a specially defined and regulated position in the social structure in which one is relieved of demands but which is governed by expectations the sick person will seek help and cooperate in the treatment process. "Pain" is considered to be an aspect, often the initiating aspect of "illness behaviour" (Burdette, 1988; Pilowsky, 1978) and of "sick role" (Gallagher & Wrobel, 1982). Where disease cannot be detected in association with illness symptoms, illness behaviour can be associated with terms like "hypochondriasis" defined in the DSM-III (1980) as "an unrealistic interpretation of one's bodily sensations as abnormal, leading to the fear and belief that one has a serious disease" (p. 251), or an 'overlapping' term, "somatization" which "is the expression of emotional discomfort and psychosocial stress in the physical language of bodily symptoms" (Barsky & Klerman, 1982).

The illness-state side of the ill-health equation is largely neglected in practice. The tendency is to treat illness state biomedically with great expense and minimal success. However, along with new conceptualizations of illness such as those cited above, there have emerged new related fields of research and intervention: behavioral medicine, health psychology, medical sociology and anthropology, and evolution of related emphases in existing health professions such as nursing.

While organic disorders and damage (lesion) are the appropriate target of biomedical intervention, learning, the primary dynamic in generating and remedying illness-states, is the primary concern of behavioral medicine and associated professions.

Current Conceptions of Learning in Behavioral Medicine and Related Disciplines

Learning as a Source of Illness

Burdette & Gale (1988) suggest there are two major types of learning through which illness behaviour, including psychogenic pain, is generated:

Social Learning: Social learning is considered by Whitehead et al. (1986) to be "modelling and other learning experiences during late childhood and adolescence" (p. 14). In this perspective, recognition and responses to and interpretations of physical symptoms, are learned at an early age within families (Whitehead et al, 1986; Gallagher & Wrobel, 1982; Grolnick, 1972; Mechanic, 1964). For example, White et al (1982) found that people who recollections of having received treats as children with minor illnesses correlated with illness behaviour in adulthood, namely, more clinic visits, physical complaints and absence from work due to illness. A special case of "social learning" is that of cultural influences in the recognition and response to physical symptoms (Zaborowski, 1969).

Operant Conditioning: There is an extensive literature, particularly in the domain of chronic pain, on research which highlights systemic social reinforcement patterns in families (Kremer et al, 1985), among patients (Blackwell et al, 1974), and by health professionals which contribute to illness behaviour. In the case of pain, environmental stimuli are thought produce responses of striated or voluntary musculature, which can occur without the awareness of the individual. The symptom is genuine subjective distress. Illness behaviour seen in this way develops to elicit desired responses from others (e.g., attention) or to avoid undesirable circumstances (e.g., frightening situations).

Learning as Remedy for Illness

Blackwell (1981) notes that, in many cases, psychogenic distress diminishes with time or "reassurance of the health provider". Illness behaviour becomes chronic illness behaviour, often chronic pain. There are two primary approaches to chronic illness behaviour and chronic pain.

Behavioral Strategies: Interventions derive from operant conditioning theory. They typically involve withholding "reinforcers" (e.g., social attention) and/or rewarding 'well behaviour' (e.g., exercise). A pivotal aspect of the comprehensive inpatient rehabilitation program for chronic illness patients described by Wooley et al (1978) was the careful elimination of social contingencies (e.g., caretaking behaviour) of hospital staff. Operant approaches include therapeutic procedures such as biofeedback, relaxation training, transcutaneous electrical stimulation (Turk et al, 1983).

Cognitive Behavioral Strategies Speaking specifically of cognitive strategies for dealing with chronic pain, Fernandez & Turk (1989) identify the approach as "...techniques that covertly influence pain through the medium of one's thoughts, as distinguished from behavioral techniques that modify overt behaviour or physical intervention." (p. 123) Within that broad definition, there is a wide variety of specific techniques and sequences of techniques, often combined with behavioral strategies, devise to reduce or eliminate illness behaviour, of which the following are illustrative. Fernandez and Turk (1989) mention changing "attentional processes, images and/or self-statements." (p. 123). Turk et al (1983) mention "task-appropriate imagery", a strategy popularized by Simonton et al (1980) for use by cancer patients. Holtzman et al (1986) specifically discuss "distraction training" (altering attentional habits) and "cognitive restructuring" which involves changing "idiosyncratic thoughts and feelings" which have negative effects on health through "frequent repetition and practice, with emphasis placed on adaptive consequences of more positive and accurate thinking". (p. 45). Meichenbaum (1976) describes a three-phased process model of self-control training: client-therapist collaboration in collecting relevant observations about the problem; development of "a conceptual framework for understanding the problem"; and skill acquisition for modifying behaviour). Finally, "cognitive appraisal and reappraisal" as a modifiable dimension of stress, is associate with the development of coping skills, both as prevention and dealing with the effects of disease process (Lazarus & Folkman, 1984).

Patient Responsibility and Collaboration in Remedying Illness-State

Levy & Howard (1982) assert that ineffective health care is a consequence of "lack of appreciation of power in the patient's role" (p. 562), Patient powers for Levy and Howard include "the subjective assessment of one's own physical discomfort, the interpretation of disease, the presentation of oneself for health care, the giving of consent for medical procedures and the implementation and potential modification of regimens as they are incorporated into one's own life style and needs". (p. 561) They further assert that "the powers that inherently reside in the patient's personal sphere are not usurpable by another..." (p. 561) These powers are inescapable to health professionals concerned with behavioral aspects of ill-health. Turk et al (1983) acknowledge the importance of "entering the patient's perspective" for the purpose of avoiding "resistance and non-compliance [which] may reflect the natural consequences of the patient's holding beliefs which are incompatible with interventions taken" (p. 8). They also propose "a collaborative relationship among patients, significant others, and health care providers, in which they work together to identify and interpret pertinent data and in which they cooperate in evolving a common conceptualization of the problem" (p.9). While patient involvement is demanded by the task of eliminating chronic illness behaviour and chronic pain, this very change from the medical model relationship and attendant assumptions is frequently a learning challenge for both the clinician and the patient. Gallagher & Wrobel (1982) describe it as a "radical reshaping of the traditional concept of medical responsibility" and, as such, "goes against the grain of much in contemporary medicine" (p. 47). Wooley et al (1978) regard the learning challenge of shifting the balance of initiative from clinician to patient as an inherent aspect of the clinical work: "Patients who would probably be regarded by most professionals as incapable of self-help learn to assume increasing responsibility as they are guided though the gradually increasing requirements of the problem and are encouraged by other patients" (p. 389).

Adult Education and Learning as Perspective Transformation

Highlighted here is a specific domain of adult learning theory which introduces a new range of research questions and could refine both patient initiative and professional intervention. It is learning which Mezirow (1990) calls, the transformation of meaning perspectives, "the reformulation...of a frame of reference for interpreting the meaning of an experience...to allow a more inclusive, discriminating, and integrative understanding of one's experience." (p. xvi). Behavioral and cognitive-behavioral strategies exemplify what Mezirow calls "instrumental learning", a problem-solving process, learning to 'do'. The recognition of the patient's power and shifts in responsibility for decision and action from clinician to patient suggest changes in habits of action, expectation, and self understanding associated with transformative learning. Taylor (1986) identified phases and critical features of this process as it occurred in a formal educational setting which implemented precepts of learner responsibility for learning. This learning process description parallelled that among women in a college re-entry program reported by Mezirow (1975). It seems probable that many patients in a clinical settings would find a collaborative relationship approach and expectations for their active participation from clinicians sufficiently unfamiliar as to trigger a learning process through which their meaning perspectives concerning the health system and themselves as patients might be transformed toward self-efficacy. In an educational setting, this process took place over a longer period of time during which more discrete behavioral and cognitive changes occurred. Further, the change process documented by Taylor (1976) was most fully evident from the patient's perspective since there were so many reflective and interpretive events critical to the process which would not be evident to the observer. Careful documentation of the transformative learning process as it occurs for patients would theoretically contribute to both patient and professional capabilities to facilitate this process in revealing the significance of specific events in the patient's experience by placing them in a learning process perspective. Further, the dimension of reflection which is an integral and prominent feature of the transformative learning process (Mezirow, 1990; Taylor; 1976), does not appear as a central concern of behavioral clinicians and theorists. "The interpretation of experience and whether or how the incipient illness is integrated or not the self-system has important clinical implications" (Levy & Howard, 1982). For patient initiative to be sustained over time, it seems likely that the patient-centric perspective an integrated aspect, through reflection, of the patient's world view. Finally, a transformative learning perspective draws attention to the sociocultural context in which this kind of patient learning takes place. It suggests realistic limits to what can be accomplished given that it is difficult for a person to sustain a personal perspective which is dissonant the clinician-centred norms of the health care system. In this respect, it also draws attention to the need for something of a cultural transformation, in the norms and social structure health care delivery.

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ADULT EDUCATION IN AN AGING SOCIETY

INTRODUCTION

James E. Thornton

Within thirty years, approximately 22%-24% of the Canadian population will be 65 years or over, and it is estimated that the proportion of those over 45 years of age will be approximately equal to those under the age of 45. By the turn of the century "The Big Generation", as Kettle (1980) calls it, will enter their retirement years; their numbers will greatly impact on most educational and other social institutions.

Older persons have distinct educational needs and interests as well as substantial capacity and leisure time in which to engage in learning activities. A large part of wellness and quality of life issues in old age revolve around the continuing involvement in challenging and relevant pursuits within one's community. Moreover, Canada cannot afford to neglect the social and economic participation of its older citizens nor to forgo their contribution of knowledge, energy and experience in shaping these next four decades. These age groups represent a significant part of our society which have yet to be fully acknowledged by adult educators.

Added to this population shift is the fact that those surviving at age 60-65 can expect to live another 25 to 30 years in reasonably good health, "if they take care of themselves." However, dramatic changes are occurring in the nature of work, the family, health care, and the environment to name the most problematic. Elsewhere I have written that these changes will:

> place enormous demands on already limited economic and institutional resources and on our ability to understand the issues, to achieve social consensus about possible actions to be taken, and to develop the political will necessary to organize long-term plans against short-term self-interests. Regardless of the issue, the will and the ability to act will be determined by our social capacity 'to educate' people. As important will be our social capacity to foster forms of education that improve the quality of citizenship demanded by the future. In other words, regardless of the issue, education will be the critical social activity for developing social and human resources necessary for defining the problems, achieving a consensus, and working on solutions (Thornton, 1989, p2).

What needs to be explicitly added to this statement is the need to challenge current Canadian perceptions of an aging society and to dislodge current aging metaphors that dominant our social discourse (Thornton & Harold, 1988).

What are the educational and learning concerns which form the basic agenda of lifelong learning and education in an aging society? These concerns can be conceptualized at both a societal and individual level. At the individual level these concerns are conceptualized as instrumental and expressive needs and competency in the transitions and transformations associated with growing older (Thornton, 1986). They may be summarized by the following six major developmental concerns associated with aging: preparations for retirement and additional unobligated time at leisure; preparations for alternate career patterns and community activity; preparations for maintaining and enhancing mental and physical health and wellbeing; preparations for changes in family roles and expectations; preparations for alternate lifestyles; and preparations for loss of significant others.

At the societal level these concerns are conceptualized as quality of life issues influenced by our sense of community and our ability to participate and influence the social forces and institutions the shape our lives. Fundamentally, "who we are" and "what we experience" is shaped by social and cultural attitudes and myths, expectations and resources. Harold (1990) notes that aging is seen as a societal problem as well as an individual problem when too many people grow old at the same time because it challenges these myths, expectations and resources.

The following sections deal with many aspects of the societal and individual concerns that are outlined above. The ideas presented, hopefully, will elicit responses by adult educators to the growing number of older persons in our communities and to recognize the need for expanded educational opportunities for those in the later years. Innovative adult educational programming is needed if we are to more adequately serve Canada's aging population and thus to enhance the quality of life for all Canadians and their communities.

RESOURCE DEVELOPMENT AND OLDER WOMEN: AN EDUCATIONAL RESPONSE

Sharon A. Harold

The "invisibility" of older women in academic research and study is reflected in a parallel marginalization and neglect in society in general where their economic, educational and social needs have gone unrecognized by government policy-makers, social service providers and adult educators. The experience of aging is different for men and women and originates in the gender-related disparities in economic and social resources across the life-span, making old age more problematic for women. However, the recent proliferation of research, programs, and policy directives aimed at serving an expanding aging population fails to acknowledge the specific needs and concerns of aged women, although they comprise by far the greater percentage of the older population and evidence much higher rates of poverty, unemployment, depression, criminal victimization, over-medicalization and institutionalization (Cohen, 1984). The ills of sexism follow women into old age and are compounded by ageist attitudes and practices that maintain older women in a state of dependency, poverty, and social isolation (McDaniel, 1989). Old age is a marginalized time for both men and women because it is, as Roebuck (1983) has pointed out, "a feminized state," in that it confines one to the "private" (invisible) domain. Older men, however, have had better opportunities to acquire economic benefits, a more solid social identity and a sense of competency across the life course which helps deflect the negative effects of ageism. Given women's longer life span, larger numbers and greater vulnerability, aging can be seen to be predominantly a "women's issue".

Educational programming for older adults does not address the specific needs of older women, especially those related to developing and strengthening their economic, social and personal resources. Educational programming for women, on the other hand, has concentrated on the younger and middle-aged woman, with limited attention to women 60 and older (Gottlieb, 1980). Organizations such as OWL (Older Women's League) in the U.S. and CCLOW (Canadian Congress for Learning Opportunities for Women) have begun to focus attention on educational issues related to women's later years. With the aging of the post-war generation, many of whom are active feminists, advocacy for the aged and for women will converge, resulting in a "greying feminist lobby" and a greater press for educational, social and economic equity for aged women. A similar convergence is emerging in academic research with the incipient marriage between the sociology of aging and the sociology of women (McDaniel, 1989).

Education aimed at developing economic and social resources with aging women is one way that adult educators can begin to act with foresight and initiative in empowering an increasingly large but underserved population in our aging society. By focussing on their existential needs for better income, meaningful roles and relationships, and social recognition and respect, adult education could do much to change the experience of being "old" and "female" in contemporary Canadian society. The emphasis on resource development necessarily includes efforts to educate the general public, including government policy-makers, for changes that facilitate the integration of older women into the mainstream of society, in the way of employment, community involvement, and political and social empowerment.

SOCIAL HEALTH EDUCATION WITH DEPRESSED OLDER WOMEN

Grace Hodgins

A substantial number (10 to 15 percent) of older people suffer from depression. This number is expected to increase as the population ages. Of particular concern in relation to late life depression are older women. The majority manage their aging very well, often in trying situations. Nonetheless, many older women face some or all of the following life circumstances which place them at risk for depression:

devalued social status, poverty, chronic illness (Gatz, Pearson & Fuentes, 1984) and over-medication (Glantz & Backenheimer, 1988).

Explanations of what causes depression and how to overcome it are polarized and controversial. Current views suggest that there are a number of depressions, rather than one depression. There is support for the notion that a number of possible social, psychological, and biological factors interact in different ways for different people to produce depression. It is not known how this complex relationship is organized and sustained.

Despite the recognition of multiple causal factors in depression, drug therapy, based on a biological view, is the main treatment for depression. This approach is inadequate and can have serious consequences for older women. Evidence indicates that older women are at greater risk for inappropriate prescription of mood-altering drugs than any other age or gender grouping (Glantz & Backenheimer, 1988).

For many women depression originates in their confinement to traditional gender-related roles. . Social role explanations of depression postulate that a basic need of people is to identify themselves as valued members of society. Value or status is conferred through achieved, rather than ascribed, roles. Those who lack opportunities to participate in achievement roles have vulnerable social identities (Sarbin, 1970). Traditional, ascribed female roles lack the social recognition and rewards that contribute to a healthy social identity. In this sense, depression in older women can be defined as social identity deficit due to lack of social integration and social status. From this definition it follows that the main aim of an intervention should be to help depressed women achieve a healthy social identity.

The Social Health Outreach Program (SHOP) is an innovative, educational intervention (Burnside 1990) which has helped middle-aged and older women build, or rebuild, a healthy social identity and reduce their level of depression. The 10 week SHOP program (20 - 2 hour sessions) includes these topics: the relationship of social roles and personal networks to health; differing views on the cause and treatment of depression; medication issues; and sleep problems. In addition, participants "retool" by learning skills such as cognitive restructuring, communicating in difficult situations, problem solving, assessment of network adequacy and social goal setting. The main aim of the program is to help women augment their personal social networks and increase their participation in rewarding social roles, thus reducing depression.

COMMUNITY LEADERSHIP DEVELOPMENT WITH SENIORS

Barbara J. Berry

Community adult education facilitates the building of network ties among groups of seniors, contributes to the development of indigenous leadership, and develops the natural communication linkages and resource exchanges found among community groups (Sarason et al., 1977). The social support and resource reciprocity inherent among these groups are essential ingredients through which seniors can begin to address their health needs (Minkler, 1985).

The many health needs and concerns found among older adults in contemporary society have been related to the deleterious effects of social powerlessness, over-medicalization, isolation, and poverty (Teague, 1987). Alcoholism, depression, malnutrition, victimization and suicide plague many of Canada's urban and rural dwelling seniors. Canada, as leader in the development of health promotion policy, has identified seniors as a target group for health promotion. Most health promotion programming has been directed toward disease prevention and risk reduction through individual life-style change, without acknowledging the significance and influence of social and economic factors on individual's health potential (Teague, 1987). A broader view which includes the societal issues that influence access of older citizens to the prerequisites of health can be seen in initiatives which support the building of networks and social supports enabling seniors to work collectively on shared concerns.

Developing indigenous leadership among communities of senior adults allows the adult educator to respond creatively in enhancing the work of senior groups engaged in community-based, health-related, social action projects. By assuming the role of enabler or facilitator using group process and relationship skills, the community educator can insure the flow of appropriate information and resources, as well as encourage the mutual exchange of support and experiences among community groups (Minkler, 1985). The provision of learning opportunities aimed at enhancing the potentialities and capacities of seniors to identify issues and solutions relevant to their own communities are ways in which adult education can help to empower the under-served older adults. By emphasizing indigenous leadership through network development, communities of seniors can begin to build the alliances necessary for a stronger influence in community affairs, public policy formation and decisions that impact on the quality of life in their communities (Ruffini & Todd, 1979).

LEARNING ACTIVITIES IN LATER LIFE

Barbara S. Clough

Learning is critical across the entire life course for adults facing the potentials and problems of an extended life. Continuous learning opportunities are crucial for a society adjusting to economic and social demands from a rapidly aging population. However, effective programming decisions that enhance learning activities of older adults are limited by a current understanding of participation in later life based upon traditional concepts of education and narrow views of sponsorship. This research study explored participation of older adults across a broad spectrum of learning activities and examined their most important learning activities, the preferred sponsors and structures of learning activities, and changes in participation since age forty (Clough, 1990). Findings were based upon responses to a mail survey returned by 322 adults over the age of 55.

The most important learning activities for older adults reflected the heterogeneity of this sample and the significance of nonformal and informal sponsorship. The most important learning activities were reading books or plays, watching Public Broadcasting System (PBS), Knowledge Network (BC) or other educational television, reading news-papers and magazines, talking with family and friends, and attending senior centres. The principle sponsors of learning activities were seniors centre, media and self. These choices suggested not only the importance of community and media based activities but also the continuing significance of self-direction in later life. Older adults also indicated a preference for daytime, group activities with members of their own age group (age-segregated).

Older adults reported certain changes in their learning activity choices since age forty. Active people remained so in later life although they restructured their learning activity patterns by increasing attendance at senior centres, watching PBS and Knowledge Network or other educational television, and learning about health and nutrition. The rate of change in participation since age forty was not significantly related to either the respondents age or gender. Increased participation since age forty was, however, significantly related to better self-reported health.

Findings from this study suggest directions for research and practice. Relevant research focusing on participation in later life must include a broad range of nonformal, informal and self-directed learning activities. Effective programming to enhance learning endeavors of older adults requires working partnerships among older adults, community leaders and adult educators.

LATE LIFE WORK AND LEISURE: THE ROLE OF ADULT EDUCATION

Alard Malek

Given demographic trends the importance of maintaining the older worker in the work-force is paramount if we wish to maintain current levels of economic growth. Decreasing numbers of younger workers may mean a labor shortage as we move into the twenty-first century. Retaining the older adult worker is one way of overcoming this problem; while at the same time enabling a growing, healthy, and vigorous older population to play a contributory role in society. However, research demonstrates that most older adults with adequate economic resources retire at the earliest opportunity. Those with adequate financial resources who continue to work are generally self employed or professional and better educated

(Palmore, 1981). Work provides meaningful intrinsic rewards to this group. Consequently, important questions for industry and business are: How is the experience of work for this group different? And can the identified differences be incorporated into the work place to make work more meaningful, and thereby reverse the trend toward early retirement?

One view of meaningful work is its relationship to leisure. Osgood (1982) examined work and leisure and presented two themes: people use leisure as a way of energizing themselves for work or they work so they can have leisure. Both themes, however, offer circular explanations because they do not explain how work or leisure are meaningful except in opposition to each other. A blending of work and leisure are essential for a sense of balance in life.

Collins and Porras (1989) examined successful organizations and postulated that work which is meaningful leads to commitment. Meaningful work has three ingredients: purpose, mission, and vision. Purpose refers to a broad and enduring sense of what it is that people want to contribute to the world and the organization. Mission refers to specific, definable, and achievable goals. Vision pertains to the ability of seeing opportunities which lie in front of us and the intuitive sense of what must be done. Vision is often provided by leaders or managers and is communicated to employees. The explanation of Collins and Porras (1989) infers that programs designed to garner motivation and commitment to work must involve both worker and management.

Finally, what is the role of adult education in encouraging the older adult to develop a balance between work and leisure, and where should adult education focus its efforts? Clearly, training courses which are restricted to skill enhancement are insufficient because they do not provide a reason or motivation to continue working. Education programs provided through a collaboration between business and community colleges can embrace this balance between work and leisure. By working within the matrix of the work-place and the community, adult education can provide direction to both the employer and the employee. This direction could help business and industry meet the demands created by the changing labor force and promote the quality of life for the older adult.

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Participatory Research: An Instructional Technique

Lee Titterington

By stressing the importance of non-formal instruction in adult education, Cropley (1977) emphasizes information organization, information recall and communication. This paper is derived from research of the learning outcomes promoted by the collective investigation component of participatory research (P.R.). A quasi-experimental design was used to compare a P.R. workshop experience to: 1) a traditional approach to adult education (pre-readings and didactic lecture), and 2) a control group. This paper will present the theoretical framework which guided the study; research design; results; and discussion. The collective investigation process (an example of non-formal instruction) initiates problem formulation, as participants identify, isolate and analyze their 'social reality', learning from self-reflection and shared experience. Problem formulation leads to the dynamic productive redefinition of problematic issues, permitting understanding of an issue and its underlying structural causes. The perception of the issue will 'fix and determine' the steps or sequencing used for later action and problem solution.

Theoretical Framework

Problem formulation may occur through solutions based on existing concepts. If an existing conceptualization does not provide a successful solution to a problem, an opportunity is presented for segments of the information to be separated and grouped in a more productive fashion. The following material describes this process:

Reflection

Assuming a deficiency in knowledge exists as a result of an experience, reflection may occur. If meaning is a subjective interpretation of experience, based on a synthesis of previous knowledge and current perception, each individual will use his or her unique knowledge for evaluation. The strength of P.R. may begin at this point, as the process allows the sharing and group exploration of individual experiences and personal reference criteria. Mezirow (1981) describes seven levels of reflectivity whereby individuals deal with their experiences, but higher levels include generalization.

Generalization

Beliefs and inferences about the problematic issue are developed involving acceptance or rejection of information. Based on probability, using criterion of 'certainty/validity', there is a perceived conviction about what reality is likely to be. This probability is inferred from evidence of what is known, plus knowledge of factors not yet determined. Validation may occur through communication and development of what Schultz (1973) refers to as a 'we-relation'. Involving mutual awareness and sympathetic participation, grounds for describing and specifying intersubjectivity are determined (Rogers, 1983). If the 'group' conviction about the certainty/validity of the information is complete, the probability that the information will be believed by the individual is high. If, however, the group conviction is uncertain and the information is believed to be incorrect, the probability that the information will be believed is low.

Testing of Conceptualizations (Hypotheses)

Using deduction/induction, this component involves the combination of a number of elements to form a coherent hypothesis, which can be 'tested' according to the standards used by the individual. Consequences and implication for action are examined, to adapt each particular hypothesis to the context. If a particular hypothesis is successfully adapted, a problem definition and subsequent action occurs. Through the group experience of collective investigation, a co-operative definition of the relative 'truth' or sense of conviction about the hypothesis could be furthered. Correctness must be defined in terms of specific criterion, which the participants involved in the process describe for themselves.

Problem Definition

Once the issue has been defined in a productive manner by the individual, the problem becomes instrumental. Alternatives or action can be determined, consequences identified and a course of action chosen. With this comes evaluation and possible re-examination of the selection if the action is unacceptable.

Research Design

The test sample consisted of twenty-four individuals (eight per group), representative of the caregivers in British Columbia. The research used existing groups within the organizational structure of the B.C. Federation of Foster Parent Associations. These groups provide education, support and advocacy services to other child caregivers in their region and are composed of foster parents, social workers and child care workers. Three groups that expressed interest in the study were randomally assigned to treatments.

The content for the experimental groups was the same: problem identification, description of structural causes and problem relationships, need for solutions, benefits and possible consequences. The P.R. group was exposed to the collective investigation component through a two day training workshop (14 hours). Activities included brainstorming, creative drama, free association and structured exercises. The second experimental group was taught P.R. principles through a 3 hour didactic lecture and pre-readings. The readings took 8 to 11 hours to read and comprehend (determined by the panel experts); and 1) supplied the relevant conceptual information for acquistion, and also 2) ensured all participants received the same information. Little opportunity for group interaction was encouraged in the lecture, although the participants were free to ask questions of the facilitator.

The individuals were pre and posttested using an instrument developed by independent content experts. Two pairs of similar case situations were selected, based on perceived high potential of encountering the issues. Other factors influencing the case examples were noncomplex language, high likelihood of participant identification with problem and potential for several external conditions to impact on the case. Individuals in both experimental groups were presented with two pretest case examples prior to workshop involvement or lecture. Within one week after the treatment, a posttest occured, using the same questions. Individuals were also asked to describe factors that were perceived to be helpful or hindering to their learning. Both groups were faciliated by the same person. The third group of individuals, not exposed to either treatment, were pre and posttested within the same time period. All three groups began with no prior exposure to the concepts or process of collective investigation.

The semi-structure interviews were audio-taped recorded. Efforts were made to provide the opportunity for self expression with a minimum of imposed structure. Collection of the data employed a nondirective style. Exception to this came from specific questions intended to clarify and explore broader issues of concern. After reading the short case example, each participant was asked a series of twenty questions (total interview time was 1- 1 1/2 hours) designed to examine how the individual defined the presented issue. Some of the questions are as follows: Did the individual think there was an issue? If so, what was the issue? How was that clarified? Was the issue similar to past experience? Have you seen the same issue in a similar form? What data or information was needed? Was previous knowledge necessary? What are the unknowns in this situation? Is there a relationship between the information used? How did the person make the connections between the information?

Response was scored in two ways: 1) the total production of information items and 2) quality of response as measured on an interval scale of performance. The panel of content experts determined the possible items that an individual could potentially use when considering the presented problematic issue. Participants mentioning more items were scored higher. In addition, responses that provided the item and relating back-up material were scored higher. Conceptual categories were then generated on the basis of the compiled data and divided into three classes: 1) specific, occupational information, 2) knowledge of self and 3) knowledge of others. The total information was further examined according to application and participant use: 1) problem formulation strategy, 2) identification of contextual variables, and 3) problem solution.

Three independent judges scored the transcribed interviews. Correlation of production of information between the judges and the primary researcher were acceptable ($r = .81$, $.79$ and $.84$ respectively, $p<.05$). After the items were reduced to classes according to 'type' of information, the researcher-judge agreement increased (.94, .95 and .94, $p<.05$). The agreement regarding the quality of response was also satisfactory (.80, .76 and .78, $p<.05$) according to Biggs and Collis (1982).

Nine research hypotheses centered around the learner-information production and problem formulation strategies were investigated. One-way ANCOVA with one covariate, the pretest, was used to the analyze the test results (at $p<.05$ level) for eight of the hypotheses while an independent-samples t test was used for the last hypothesis. Given the small sample size, the covariate was used to achieve a more sensitive test of the hypotheses.

Results

Production of information demonstrates a significant interaction with the collective investigation approach. The comparison of the P.R. group and Lecture showed significantly greater gains, while the P.R. showed greater gains than the control. Significant results were seen in occupational specific information. Subsequent t tests indicated the P.R. group showed greater increases than the Lecture, as well as greater gains than the Control. Use of information was categorized and significant results were seen in problem formulation where the P.R. group showed greater increases than the Lecture and Control. Finally, there was a significant difference between the experimental groups concerning factors that were perceived to be helpful or hindering in the subject's learning. The results are illustrated in Table 1.

Table 1: Summary of Rejected Null Hypotheses

Hypotheses	F-ratio	Between groups t score	p value
Production of Information	4.9	P.R. - Lecture P.R. - Control	<.02 <.01
Occupational Information	5.1	P.R. - Lecture P.R. - Control	<.05 <.01
Knowledge of Self	1.7		>.05
Knowledge of Others	1.2		>.05
Problem Formulation	7.5	P.R. - Lecture P.R. - Control	<.02 <.01
Identification of Variables	1.3		>.05
Problem Solution	1		>.05
Quality of Response	1.5		>.05
Participant Perceptions		P.R. - Lecture	<.001

Discussion

The results suggest that collective investigation created a decentralized information flow which may have effected communication networks. As adult educators, it is important to remember that learners actively make decisions regarding acceptance or rejection of information. New information concerning innovations (collective investigation) may create uncertainty related to the expected consequences of adopting and using the concepts. People can seldom be certain that an innovation represents a superior alternative to previous practice. The information embodied in the innovation represents the possible solution to the individual's problems, providing learning motivation. Once educational activities have reduced the uncertainty about the expected consequences to a tolerable level, the participant's decision concerning adoption or rejection of the concepts can be made. If the new idea is used, further evaluative information about the innovation is obtained and uncertainty is further reduced.

Collective investigation provided the opportunity for peer discussion, evaluation and exploration of one's 'social reality', increasing the 'observability ' of the process and increasing the likelihood of adoption. Most people depend on a subjective evaluation of information conveyed to them from other individuals like themselves who have adopted the information (Rogers and Kincaid, 1983), suggesting the basis of collective investigation may be the modeling and imitation by potential adopters of their peers. The investigative act uses communication which implies relationships, if only for a short time, as individuals are linked by patterned information. The more communication that occurs (particularly on meaningful content - occupational), the more likely to develop personal bonds and group integration. Complexity of the process (perceived difficulty of use) and the degree to which the innovation may be practiced also affect adoption. If one accepts the research results, the diffusion process of the P.R. group created the opportunity for information discovery and transformation within the non-formal educative framework of experiential learning.

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CRITICAL PERSPECTIVES ON PROFESSIONAL PRACTICE AND EMPOWERMENT: "ENABLING" INDEPENDENT LIVING THROUGH OCCUPATIONAL THERAPY PRACTICE WITHIN ADULT MENTAL HEALTH DAY PROGRAMS

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Occupational therapy is a health profession which uses educational processes to "enable" people at risk for or with disabilities to achieve "independent living" in personal care, work and leisure. Occupational therapists theorize "enablement" as collaborative, facilitative processes which promote learning to change individual self-consciousness and competence. The individual is conceptualized as both influencing and being influenced by her/his physical, social, cultural, economic and political environment. We theorize "independent living" as participation in personal care, work and leisure activities in ways which integrate mind, body and spirit in a lifestyle defined as meaningful by the disabled individual. Although the profession's focus is with individual "clients", therapists have traditionally extended "enablement" to foster social change, primarily on an individual level, through educational, consultative and advocacy action with families, groups, agencies, businesses and governments. Occupational therapists do not claim that their "enablement" actions facilitate empowerment in disabled people. However, the professions's philosophical underpinnings and practice boundaries are undergoing exploration. By acting on the holistic tradition recognizing a person integrated in mind, body and spirit, it appears that, at least in some instances, occupational therapists are engaged in "enabling" the empowerment of disabled people. That is, some therapists are interpreting their theoretical base to promote forms of learning required for disabled people to undergo the transformative process of increasing their sense of control and power over themselves and the social conditions which determine their everyday living. Some therapists are interpreting the philosophical orientation in terms which are consistent with promoting forms of developmental learning which raise consciousness in disabled people of the dialectic between the disadvantaging forces within themselves and their social, physical, economic, legal and political environment.

Questions which examine possibilities for empowering people through professional educative practices have become increasingly urgent to many people, world wide. Those who continue to experience disadvantage in society are challenging dominant social structures which constrain rather than enhance learning for liberation. Those with mental disabilities are challenging health professionals to address issues of empowerment beyond a medical rehabilitation tendency towards technical management and coping with disadvantage. Government workers, health professionals, and adult educators have begun to talk of "empowerment" through educative processes in health practices. However, this discourse requires careful analysis in its use within everyday health professional practices.

This paper uses a specific illustration to discuss broad reaching questions about adult education. It raises critical questions about the limits and possibilities for empowerment of others through professionally facilitated adult education processes. I will raise critical perspectives arising from 8 months of critical, institutional, ethnographic research of "empowerment education" processes in occupational therapy practice within seven adult mental health day programs in Atlantic Canada. The advantage of institutional ethnographic methodology (Smith, 1987) over traditional ethnography is that the data from "local" ethnographic observations, interviews and document review are traced and linked to the broader social, economic and political processes which define and make accountable those local practices. In particular, I will highlight central contradictions and inconsistencies between philosophical intentions and the reality of everyday practice with adults socialized to be dependent upon the physical and social structures of medically-dominated services. What possibilities exist for occupational therapists to facilitate the empowerment of oppressed people when they themselves are struggling to raise their own consciousness of a vision of "enabling independent living" and to develop their own sense of empowerment? In essence, how can we, as professionals, empower others through educative processes when power is constrained within bureaucratic, economic, legal and political relations? How does practice based in professional knowledge limit possibilities for empowerment in those we intend to help?

"Empowerment Education" Forms, Processes and Sites

The actions which I defined as "empowerment education" were any aspects of occupational therapy work oriented to promote forms of learning required for disabled people to undergo the transformative process of increasing their sense of control and power over themselves and the social conditions which determine their everyday living. I documented any action which involved occupational therapists, directly or indirectly with "clients/patients", as assessors, planners, implementors, evaluators or bridgers to other forms of helping. Data include any interpersonal or organizational work which might promote forms of developmental learning to raise consciousness in disabled people of the dialectic between the disadvantaging forces within themselves and their social, physical, economic, legal and political environment. In assuming that occupational therapy work has a philosophical core, albeit weakly developed, in which a dialectic concept of empowerment is associated with notions of "independence", I documented virtually all actions observed in therapists' everyday work.

From intensive participant observation, interviews and document review associated with occupational therapy practice in the seven sites, I have conceptualized occupational therapy "empowerment education" work in adult mental health day programs as "developmental", akin to a specialized form of "parenting". The occupational therapists worked with adults referred to these programs. The adults were in a "transitional" developmental stage somewhat parallel to adolescents struggling to develop a sense of control to direct their own lives. The occupational therapists appeared to work from a philosophical perspective of maturation described as "independence" in all aspects of everyday living including self care, leisure, and productivity, i.e. paid or volunteer work or homemaking. People attending these programs were not in need of emergency support or protection. They were unable to direct their everyday lives in their social situation in ways which prevented mental suffering or unacceptable behaviour.

"Empowerment education" processes appeared parallel to adolescent parenting in that therapists were engaged with people who were learning both to develop their own visions of a meaningful life and to manage the realities of everyday living. Occupational therapists were repeatedly confronted by people who were unable to direct their lives within their or others' "normative" expectations. Their responses required multiple, interpretive judgements of individual learning needs, learning style, and readiness for particular types and levels of learning. In trying to help people take responsibility for their own lives, they had to judge learning needs for technical knowledge (competence), phenomenological knowledge (subjective, affective meanings expressed through interpersonal relations), and critical knowledge (reflective understanding of the social construction of self-consciousness). "Empowerment education" processes occurred through a somewhat predictable weekly pattern of "parental" planning to guide developmental learning through structured group and individual sessions. The pattern was continually strained and reconstituted by the interspersion of unplanned, circumstantially driven processes.

Adults entered into these processes with occupational therapists dependent upon therapists negotiating assignment to take responsibility for particular individuals referred by others to the program. Before people arrived for their "first day" in the program, therapists engaged in planning with professional team members to define, for those assigned, an anticipated, appropriate "parenting" approach and daily schedule of activities based on written and verbal information from professionals outside the program (usually in health or social services). In the first contact, therapists began by facilitating assigned clients/patients to individually discuss and analyze their psychodynamic history, development and current mental and physical state in relation to their social history and current situation. Through ongoing individual and group sessions and contacts with a myriad of family, employment, professional, non-professional contacts, therapists were repeatedly facilitating and gathering information to encourage people to define their own needs, goals and plans for "independent living" in terms of skill/performance, satisfaction and importance to that individual. In implementing the plans developed with team members and clients/patients, therapists were co-facilitating, i.e. reflecting and coaching, with other professional team members, in interactive group sessions to promote individual psychodynamic understanding, and in some instances, psychological skill development, in all group members. In some instances, they were guiding skill development in assigned as well as other clients/patients through verbal and written instructing, observing, coaching, correcting, demonstrating in any type of everyday activity with emphasis on craft-type hobbies, homemaking, grooming, interpersonal interaction and "pre-vocational" activities. In linking or bridging, they were providing resource information to clients/patients on a wide range of topics with particular emphasis on recreation and general interest activities, volunteer opportunities, pre-employment, employment training, sheltered employment and employment opportunities, and social groups. They were organizing and coordinating community resource networks consisting of those who support the individual beyond the program (family members, social service workers, housing support workers, employment support workers, program leaders of resource groups for recreation and socialization and facilitating clients/patients, families, other workers to coordinate community resource networks. In attempting to reinforce personal responsibility and control in clients/patients, they demonstrated instances of advocating for housing, employment, recreation, financial, legal or other support services beyond the program. In other instances, they demonstrated mentoring to support people who were attempting to change their own social situation (housing, employment, financial support, legal issues, recreation, social support). Their interactions with clients/patients included providing feedback and facilitating self-reflection through informal and formal discussion of progress and concerns with assigned clients/patients in order to facilitate a reformulation of needs, goals and plans. They had ongoing involvement in revising plans through informal discussion and formal meetings (at least weekly) with professional team members where they continually revised the appropriate "parenting" approach and daily schedule of activities. Accountability requirements involved them in summarizing and recording their time management, as well as progress, change (and lack of change) in assigned clients/patients. They used professional meetings and informal contacts for consulting on their "parenting" approaches with their assigned clients/patients. Beyond their everyday concerns, they were participants in planning program philosophy and structure with other professional team members, and representing and supporting the program philosophy, program structure, actions, attitudes, resources in various professional, non-professional and administrative situations.

These processes were largely conducted in hospital-based facilities, variously labelled day programs or day hospitals. Sites were "transitional" being outside hospital wards but within hospital physical and administrative structures. Structured groups and individual "sessions" were conducted in a "transitional" home-like environment with space for lounging, meeting, working and eating. In addition, each occupational therapist extended involvement, to varying degrees, into clients' homes, work places and social situations. They also had linking and organizational involvement with a wide range of community sites in which they fostered bridges for and with "clients" in volunteer, employment, social assistance, self-help, planning and other activities.

Critical Perspectives on "Empowerment Education"

I perceive that occupational therapy "developmental", "empowerment education" work is organized within a four-way "interaction". The "interaction" is characterized by patterns and tensions between the control exercised by individuals and the service systems/structures in which they work. The patterns and tensions in the "interaction" produce multiple inconsistencies and contradictions between intention and reality. The "interaction" appears to consist of an organizational "core" with localized variations which construct variable rather than fixed possibilities and limits for occupational therapists to enhance or constrain empowerment in those referred.

"Clients/Patients"

At the centre of my questions about empowerment are the people who are referred to adult mental health day programs. Who were they and how did their problems structure their needs, goals and learning possibilities for empowerment? The ticket for admission to these programs is a psychiatric diagnosis associated with difficulties in everyday living. Occupational therapists were negotiating work assignments within a pool of adults already pre-selected to have a wide range of problems. Acceptable diagnoses were categorized in the Diagnostic and Statistical Manual (DSM-IV) which covers a wide range of mental and emotional problems. "Lower" functioning people were usually those with long term illnesses such as schizophrenia and bipolar affective disorders. They were mostly in programs philosophically oriented to social interaction and instrumental rather than intellectual learning. "Lower" functioning people were struggling to learn basic lifeskills of cooking and banking as well as the psychological skills of assertiveness, planning, and decision making which appeared as needs for both "higher" and "lower" functioning individuals. "Higher" and "lower" functioning individuals both tended to depict themselves as "victims" in abusive and/or oppressive conditions where neither self-consciousness of their own agency nor social supports challenged their sense of passivity and dependence. In addition, they were all experiencing mental disorders, whether biologically or socially constructed, which diminished their sense of self worth, their confidence in social relations, and their skill and attitudes for social integration.

Despite differences in diagnosis, functional competence and learning style on entry to programs, clients/patients generally had little perception of their own power, their intrapersonal qualities, their family and community support. They had little sense of their own possibilities for empowerment since they had little consciousness that their disadvantage and oppression was exacerbated by the ways their "illness", mental problems and learning styles intersected with their economic status, gender, race or educational status beyond their immediate situation. Their sense of passivity and victimization, and their undeveloped sense of self-consciousness was further confounded particularly in those with a long history of dependence on professional mental health services. They were spiritually "patients", despite program attempts to use alternate titles, socialized to receive services. Few people questioned basic program structure, scheduling, or approaches. Few clients/patients proposed specific ideas to change professional control in their interactions. People repeatedly evaluated the "charity", "sympathy" and "service provision" elements of professional help - i.e. 'she was kind, understanding and got me what I think I needed'. Clients'/patients' desire for empowerment, even within the "facilitative" attempts of the program, appeared to be contradicted by their own constraints associated with their historically, socially, and mentally constructed sense of passivity and dependence. Although they socialized collectively, they rarely participated in collective social action in self-help groups which have bolstered the emerging voices of other disadvantaged groups. In only a few instances did they dare to challenge benevolent but dominant professional approaches to being helped.

Program and Professional Structure

What learning environment were clients/patients entering? Adult mental health day programs all had statements of philosophy, purpose and goals which in various ways emphasized the desirability of "independence" defined as people taking responsibility for their own lives. While recognizing the social context of mental illness, references to dialectic processes, oppressive conditions and a social action mandate were absent. Although written documents did not use the term "empowerment", team members, including occupational therapists, social workers, nurses, psychologists and psychiatrists, all saw their work as directly or indirectly promoting at least an individualized concept of personal, psychological and spiritual empowerment. Some professionals, particularly social workers, articulated an empowerment perspective in which individual empowerment is linked (as a micro form of empowerment) to a sense of empowerment to address inequalities produced by social structures. The weekly program structure included opportunities for group support and group decision making, and individual skill development and reflection.

Programs were all linked to medical (hospital) structures which, in their complexity and unfamiliarity to outsiders, undermined rather than enhanced a sense of control. By controlling admission, discharge and medication decisions, psychiatrists exercised control unavailable to other professionals. Although some programs emphasized group support and involvement with designations such as "members" or "participants", other programs acknowledged a medical orientation by addressing people as "patients". Association with medical structures appeared to enhance day program professionals' belief in their liberating function which they repeatedly, in professional meetings and with clients, contrasted against the dependence they perceived in the nurturing practices of other hospital programs. Professionals professed to notions of "facilitating" personal responsibility and control by clients/patients. They invited individual and group suggestions for alternate structures, schedules or approaches. They also structured time to consider and make changes in response to the few suggestions I witnessed. However, their responses were largely in scheduling and types of activities. In "parenting", professionals debated judgements concerning how much to push people out of the nest and how much to sooth wounded feathers while people gathered strength for the next foray into the world. They discussed their juggling of time and energy between individual needs of clients and involvement in organizing and challenging social supports and resources. In team meetings, professionals voiced the contradictions of shared "parenting" while variously supporting and challenging each others' approaches. In it's mixture of client/patient versus team time, the program schedule displayed the "parental" dilemma in reserving planning time separate from involving people in their own developmental learning.

Work Environment

How did the working conditions of this environment organize possibilities and constraints for "empowerment education" in adult mental health day programs? A central feature in enhancing possibilities for "empowerment education" appears to lie in learning opportunities associated with facilities, equipment, materials and the "therapeutic" use of everyday activity in relation to concepts of "independence". Programs had access to various amounts of "normalized" homemaking, work and recreation facilities, equipment and materials. In "normalized" environments, clients/patients gained skill and reflectivity to take control of their everyday lives. Facilities organized for interaction and role play simulation required intellectualized accounts of everyday interactions which were translated into scenarios for dramaturgical or 'paper and pencil' learning. Professionals' use of these environments varied with their awareness of adult education and their conceptualization of empowerment, particularly in relation to broader social structures beyond those of individualized everyday living. Policies and procedures tended to protect small group and individualized learning with professionals who had "primary therapist" or "case coordinator" functions and flexible work schedules. However, policies and procedures for accountability, quality assurance and program evaluation and accreditation required up to 40% of time to meet record keeping, confidentiality and management requirements. Such policies further reinforced medical control despite everyday practices to diminish medical presence. Client/patient records were all summarized for "intake" and "discharge" by psychiatrists. Records were particularly accountable for documentation of consent, medication, hospital procedures, time, space utilization, professional planning and evaluation, and the processing of clients/patients. Despite philosophical commitments to client/patient empowerment, collaborative practices and community involvement, professional time and documentation priorities emphasized an expert approach accountable to principles of efficient management.

Occupational Therapist

If occupational therapy practice in adult mental health day programs is organized by the interaction between clients/patients, program structure and the work environment, what does the individual occupational therapist bring to that interaction? Few distinctions were visible between the occupational therapist and other professional team members who were highly oriented to psychological, individualized, interactional learning. Occupational therapy philosophy of "enabling independent living" appeared to be the program philosophy. Occupational therapists appeared and were perceived by other team members as most frequently engaging people in experiential learning through homemaking, vocational and leisure equipment and materials, but in addition to the contributions of other team members. To balance time for this contribution, therapists sometimes accepted "lower" functioning cases where task oriented learning was seen as more appropriate. In the process, they associated themselves with "lower" functioning skills than with the psychodynamic, intellectual, interactional skills of the dominant philosophy and practices. They tended to have the most links with community leisure and vocational resources. And they were perceived as being most likely to ask "what do you think?" or "what can you do yourself?" before offering help to clients/patients or team members. These reflective and participatory practices suggest possibilities for occupational therapists enhancing empowerment opportunities with clients/patients. However, therapists were constrained by their lack of awareness of "empowerment education" beyond individual competence to cope with or change the immediate conditions of everyday living. They also appeared constrained in their personal and professional sense of empowerment to restructure and resolve the inconsistencies and contradictions between philosophy and the reality of practice.

Conclusion

In essence, occupational therapists, along with other professionals were philosophically committed to a psychological concept of empowerment as "perspective transformation" and "self-direction" (Mezirow, 1985). They showed awareness of the power of dialogic learning (Freire, 1985) and notions of integrating body, mind and spirit in learning self-consciousness in a social context (Fay, 1987). However, professionals lacked epistemological clarity and critical notions of liberation grounded in dialogic interaction between individuals and broader social structures (Welton, 1987). Professional attempts to "facilitate" empowerment confronted client/patient expectations of dominant experts. Professionals' needs for planning, organizing, recording, evaluating and resource linking set priorities which limited time and energy for facilitation, mentoring and other processes. Yet these participatory processes, involving people in risky and potentially disturbing experiments, are necessary for the type of transformative, developmental learning in empowerment. Despite intentions, and in the face of expectations and priorities, professional's own unconsciousness of their professional and structural constraints produced limited, inconsistent and often contradictory everyday practices.

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BESOINS DE PERFECTIONNEMENT DE FORMATEURS EN ENTREPRISE

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Résumé: Cette étude constitue une pré-expérimentation d'un questionnaire sur les besoins de perfectionnement d'éducateurs d'adultes (Serre; 1988). En plus d'avoir permis une validation de contenu de l'linstrument auprès de formateurs en entreprise, l'étude signale les compétences pour lesquelles des besoins de perfectionnement ont été exprimés: compétences au niveau de l'évaluation et de l'animation.

Abstract: This research is a pre experimentation of a questionnaire (Serre; 1988) that aims at identifying the needs for continuing education among adult educators. This questionnaire has been revised and adapted for trainers in entreprises and some specific competencies regarding evaluation and group dynamics are pointed out.

Lors d'un récent sondage effectué par Arthur Andersen et Cie (1989) auprès d'une centaine de chefs de P.M.E. au Canada, il a été établi, entre diverses priorités et perspectives, qu'il était important et très important pour l'avenir des entreprises de posséder de bons formateurs (70% des répondants). Lors de son sondage sur les pratiques de formation en entreprise, la Commission d'étude sur la formation des adultes (1982) a pu établir à 83% le taux d'entreprises qui offraient alors des activités de formation à leurs employé(e)s pour un budget annuel moyen de 325 millions $ (Annexe sur la formation en entreprise, p.90). Ce même sondage permet également d'estimer à environ 50 000 le nombre de formateurs qui, à divers titres et pour des périodes variables, sont impliqués dans la formation. Certains n'y consacrent que quelques heures annuellement alors que d'autres, ils constituent une minorité cependant, occupent une fonction à plein temps en formation. Les diverses fonctions exercées dans les entreprises en lien avec la formation peuvent être regroupées en quatre catégories: les instructeurs qui interviennent dans une relation directe d'aide à l'apprentissage, les concepteurs qui procèdent à l'analyse des besoins et à la mise sur pied des activités à offrir, les consultants qui interviennent au niveau des diagnotics organisationnels et les gestionnaires qui surveillent la gestion des programmes offerts et établissent les liens avec les divers secteurs de l'entreprise. Ces fonctions peuvent évidemment varier selon la taille de l'entreprise et le secteur d'activité.

Buts de l'étude: Dans un contexte où la mise à jour des compétences des travailleur(euse)s constitue une préoccupation constante, la formation reliée au travail présente de nouveaux défis pour ceux qui tentent de répondre aux besoins de perfectionnement de la main d'oeuvre. Il existe cependant peu de recherches sur les besoins de formation et de perfectionnement des formateurs en entreprise. Cette recherche tente de dégager un profil de besoins auprès de formateurs d'une entreprise québécoise.

Recension des écrits: Un repérage informatisé des écrits portant sur les compétences des formateurs d'adultes en entreprise pour les cinq dernières années révèle qu'il n'y a que peu de recherches sur le sujet (64 articles ou rapports dont 3 étaient directement reliés à cette recherche). Une étude de Cameron (1988) a été conduite auprès de formateurs (industrial trainers, n: 226) de l'état du Tennessee. Les résultats indiquent que des besoins de formation existent à divers niveaux et qu'ils varient en fonction de la scolarité antérieure et en fonction de l'expérience acquise en formation. Une autre recherche menée auprès de formateurs (n: 80) de l'Ohio par Poppenhangen et Jordan (1987) indiquent que 76% des répondants seraient intéressés à recevoir une formation systématique dans le domaine de l'éducation des adultes et, ceci, dans le cadre de programmes universitaires crédités. Les auteurs, à la fin de leur étude, font ressortir l'importance éventuelle de cette clientèle pour les programmes actuels de formation au niveau universitaire. Une dernière étude a été menée par Rooze (1984) auprès de spécialistes en développement des ressources humaines qui assumaient la fonction formation (n: 28). Les compétences pour lesquelles il existe un besoin de perfectionnement ont trait à l'évaluation d'activités et de programmes et à la capacité d'exercer un jugement critique. De manière spécifique, les sujets interrogés identifient les besoins suivants: rédiger un travail écrit, communiquer oralement, cueillir et analyser des données, planifier et organiser une activité, animer un groupe et connaître et appliquer des processus de solution de problèmes.

Méthodologie: Le questionnaire élaboré par Serre et Vallières comprend 66 items de comportements regroupés en quatre catégories: rôle d'expert (12 items), de guide (33 items), d'animateur (7 items) et d'évaluateur (14 items). Les comportements sont mesurés sur des échelles de type Lickert. Ce questionnaire a été administré, pour les fins de cette étude, à des formateurs des Caisses populaires Desjardins (n: 20) en vue d'en valider le contenu. Tous les items du questionnaire ont été retenus tels que formulés sauf les items 56 et 57 qui ont été reformulés. La fiche d'identification qui précède le questionnaire a également été révisée en fonction des caractéristiques de la population. Le questionnaire a ensuite été administré et les besoins en perfectionnement ont été déduits de l'écart entre le degré de maîtrise déclaré et le degré de maîtrise souhaité en accord avec la méthode de diagnostic des besoins éducatifs de LeBoterf et Viallet (1976).

Résultats: Les sujets de cette étude sont tous issus du secteur de l'entreprise privée. Une bonne partie d'entre eux (40%) possèdent quatre (4) ans et plus d'expérience en formation et pour 95% d'entre eux cette formation n'a pas été acquise dans les milieux scolaires d'enseignement.

Tous les sujets font de la formation à temps partiel; 45% donnent plus de 100 heures de formation par année. La majorité des sujets possèdent une formation universitiare (70%) . Dans une proportion de 85%, il est reconnu nécessaire de recevoir du perfectionnement pour enseigner aux adultes et aucune formation organisée n'a été offerte durant l'année précédant l'étude.

Les résultats à l'ensemble du questionnaire indiquent un écart général moyen de .36 (différence entre les plus hauts niveaux de maîtrise actuelle et souhaitée). Une anlyse des résultats à chaque catégorie d'items indique qu'il existe des besoins de perfectionnement surtout au niveau de l'évaluation (.47) et de l'animation (.45). Des besoins de perfectionnement liés aux rôles de guide et d'expert concernent moins de sujets en moyenne (.31 et .21). Ces résultats diffèrent un peu de ceux obtenus auprès de formateurs en milieu scolaire (Serre; 1988) chez qui les besoins en perfectionnement les plus forts se situaient au niveau de l'animation (.27) puis de l'évaluation (.18), de guide (.17) et d'expert (.10); l'écart général moyen se situait à .19.

Les items qui présentent un besoin élevé de perfectionnement seront présentés. Pour les fins de cette étude, les besoins qui présentent un écart de +10 à l'écart général moyen (.36) sont considérés comme élevés.
Il existe 12 items qui possèdent une cote de .46 et plus. Ces items sont présentés au tableau suivant et mis en rapport avec les résultats observés en milieu scolaire pour les mêmes items.

INDICES DE BESOIN DE PERFECTIONNEMENT *

ITEM	ROLE	MILIEU Entreprise	Scolaire
56. Rédiger des outils d'évaluation en cours d'activité	Evaluateur	.75	.28
55. Rédiger des outils d'évaluation et de diagnostic	Evaluateur	.70	.24
57. Rédiger des outils d'évaluation de fin d'activité	Evaluateur	.70	.28
58. Suite à l'évaluation, diagnostiquer les difficultés d'apprentissage et proposer des correctifs	Evaluateur	.70	.16
16. Analyser son enseignement en regard des théories	Guide	.60	.27
du processus d'apprentissage de l'adulte	Guide	.60	.15
29. Aider les adultes à maîtriser des techniques de résolution de problèmes	Guide	.60	.22
45. Connaître les différents styles d'apprentissage	Guide	.60	.22
60. Consigner dans un dossier les progrès des adultes	Evaluateur	.55	.15

49. Connaître les éléments fondamentaux qui déterminent la croissance des groupes	Animateur	.55	.37
48 Connaître des stratégies d'animation tenant compte de la résistance au changement	Animateur	.55	.33
50. Utiliser des techniques d'animation des grands et petits groupes.	Animateur	.50	.28
15. Connaître les diverses théories sur le processus d'apprentissage.	Guide	.50	.25
34. Connaître les obstacles qui empêchent les adultes de retourner aux études.	Guide	.50	.23
40. Utiliser les techniques d'apprentissage dans une relation d'aide avec les adultes.	Guide	.50	.24

* Les items retenus présentent un écart de +10 à l'écart général moyen (.36)

Les résultats indiquent qu'aucun besoin de perfectionnement n'est signalé comme un besoin élevé à la catégorie expert. Cette catégorie est d'ailleurs celle pour laquelle l'écart observé était le plus faible (.21). Par contre, c'est dans la catégorie animation (écart moyen de .45) qu'il existe le plus grand nombre d'énoncés pour lesquels un besoin de plerfectionnement élevé est signalé (3 items sur 7 soit 43%). La catégorie évaluation suit avec 5 items sur 14 soit 36%. Il y a proportionnellement moins de besoins de perfectionnement élevés à la catégorie guide (6 items sur 33 soit 18%).

Les quatre besoins les plus élevés (un écart de +30 à l'écart moyen général) ont trait à l'évaluation et au diagnostic (items 55, 56, 57, 58).. Il pourrait être important de signaler que ces besoins se situent au niveau du savoir-faire: rédiger des outils, diagnostiquer et apporter des correctifs.

Un autre ensemble de besoins peut être considéré comme important et se trouve dans la catégorie guide (écarts de +20 à l'écart moyen général). Ces besoins ont trait à des connaissances particulières (styles d'apprentissage, théories d'apprentissage et processus de solution de problèmes) et à l'utilisation de ces connaissances dans une intervention auprès d'adultes (items 16, 29 et 45).

Dans une moindre mesure, d'autres items peuvent être considérés comme indices élevés de besoin de perfectionnement à la carégorie guide; ces besoins ont trait à la connaissance des théories d'apprentissage (cf item 16), des obstacles au retour aux études chez les adultes ainsi qu'à l'utilisation de techniques dans une relation d'aide à l'apprentissage (items 15, 34 et 40).

Un dernier ensemble d'items pourrait être considéré en termes de besoins élevés de perfectionnement (écart de +20 à l'écart moyen général); ces items ont trait à la catégorie animation, catégorie pour laquelle les besoins étaient sensiblement aussi élevés que pour la catégorie évaluation(.47 et .45). Les besoins de cette catégorie ont trait aux connaissances nécessaires au fonctionnement des groupes: connaissance des éléments fondamentaux de croissance d'un groupe (item 49), connaissance des stratégies d'animation en regard de la résistance aux changements (item 48) ainsi qu'à la capacité d'utiliser des techniques d'animation (item 50).

Les besoins de formation identifiés ici correspondent à certains résultats obtenus par Rooze (1984) dans son étude auprès de spécialistes en développement des ressources humaines: évaluer des activités et des programmes de formation (nos items 55 à 58), animer un groupe (items 48 à 50), appliquer des processus de solution de problèmes (item 29). Le besoin d'apprendre à communiquer oralement et par écrit, mentionné par Rooze, n'a pas été retenu comme besoin de perfectionnement par les sujets de cette étude même si l'item 13 du questionnaire le mentionnait (résultat: .05 d'écart)

Bien que l'opération commande de la prudence, compte tenu notamment du petit nombre de sujets de cette étude, il a semblé intéressant de procéder à une première comparaison des résultats avec ceux obtenus aupré d'éducateurs d'adultes en milieu scolaire. De manière générale, les écarts observés sont plus élevés pour le groupe des formateurs en entreprise (.36 par rapport à .19 d'écart moyen général) pouvant indiquer ainsi des besoins de perfectionnement généralement plus élevés chez le groupe étudié.

Alors que ce sont les besoins en matière d'évaluation qui sont considérés plus élevés pour le secteur de l'entreprise, ce sont les besoins en matière d'animation qui ressortent en milieu scolaire Mais dans l'un et l'autre milieu, ces besoins sont considérés élevés en vertu du critère utilisé dans cette étude.

Enfin, le besoin de perfectionnement le plus élevé signalé par les formateurs du milieu scolaire avait trait à la connaissance des attitudes nécessaires dans une relation d'aide (item 39 qui a un écart de .78 à l'écart moyen général). Cet item ne reçoit pas une cote aussi forte en entreprise (écart de -.26 à l'écart moyen général). Les résultats rapportés au tableau précédent laissent voir que les items 48 et 49 (connaissance des stratégies d'animation tenant compte de la résistance au changement et connaître les éléments fondamentaux qui déterminent la croissance des groupes) peuvent être considérés comme indices de besoins élevés de perfectionnement tant en entreprise qu'en milieu scolaire.

Conclusion: Cette étude a permis de procéder à une première étape de validation du questionnaire de Serre auprès d'un groupe de formateurs en entreprise. Les résultiats de la pré-expérimentation laissent voir qu'il est possible de l'utiliser afin d'identifier des besoins de perfectionnement. Pour le groupe qui a participé à cette étude, les résultats indiquent un ordre de besoins à partir desquels il serait possible d'élaborer un programme de perfectionnement, notamment aux chapitres de l'évaluation des apprentissages et de l'animation de groupes.

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LE CONCEPT D'ENACTION ET LA SYNTAXE AUTODIDACTIQUE

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Résumé: La présente étude s'inscrit dans une recherche plus vaste sur les démarches éducatives d'adultes autodidactes(Danis et Tremblay; 1988). Une méthodologie d'abduction a révélé que la théorie de l'enaction (Varela), théorie qui prend en compte la dimension aléatoire de la cognition, fournissait un analogue pertinent en vue d'une modélisation. Les concepts d'autopoeis, de couplage structurel et d'émergence, pivots de l'enaction, permettent d'articuler de manière logique et dynamique les éléments caractéristiques de la syntaxe autodidactique (non algorithmie, individuation, cadre organisateur).

Depuis la parution des travaux de Tough (1965, 1967 et 1971) sur les projets d'apprentissage auto-planifiés, deux tendances majeures ont été observées qui témoignent d'acceptions différentes de la réalité de l'autodidaxie. D'une part, les recherches qui s'intéressent aux activités éducatives auto-dirigées (enseignement individualisé, approche par projet) en milieu scolaire formel et , d'autre part, et plus récemment, les recherches auprès d'autodidactes en milieu social réel. A l'intérieur de ces grandes tendances, il est possible de discerner différents modèles (Danis;1988). Le modèle managérial de Knowles (1975) présente la situation autodidactique en termes de planification, d'organisation, d'acquisition et d'évaluation dans un processus linéaire auquel correspondent des habiletés spécifiques de la part de l'étudiant et de l'enseignant. A l'opposé de ce modèle unidimensionnel , Kasworm (1983) propose un modèle développemental susceptible de tenir compte tant des aspects cognitifs qu'affectifs lors de projets auto-dirigés en milieu scolaire. Un modèle similaire est proposé par Pineau dans un contexte différent (1981). Un autre modèle, axé sur les pratiques auto-dirigées en milieu scolaire, peut être inféré des diverses variables personnelles identifiées par Guglielmino (1977) dans le test qu'elle a élaboré afin de mesurer la capacité d'auto-direction dans l'apprentissage. Martin (1984), pour sa part, définit l'autodidaxie en lien avec un processus de traitement de l'information tel qu'il existe en informatique. Assez curieusement, il faut attendre la décennie quatre-vingt pour que se manifeste un courant de recherche qui s'intéresse plus à fond à l'autodidaxie tel qu'entendu par Tough à savoir le fait d'apprendre par soi-même en milieu naturel réel. Spear (1983) propose un concept(Organizing Circumstances) où les déterminismes réciproques de l'autodidacte et de l'environnement sont mis en évidence. Simultanément, la recherche de Danis et Tremblay (1984) permet l'identification d'éléments caractéristiques de l'autodidaxie. De plus, les phénomènes observés en cours d'analyse ne correspondent pas aux modèles jusqu'alors proposés dans le domaine.

But de l'étude: Compte tenu de l'inadéquation entre les modèles proposés en autodidaxie et les phénomènes observés lors de l'analyse des pratiques auprès d'autodidactes en milieu social réel, quel modèle pourrait-il être possible de dégager?

Méthodologie: La population de cette étude est composée de 10 autodidactes reconnus socialement pour leur compétence dans un domaine particulier d'étude; ces autodidactes n'avaient pas plus d'un niveau secondaire et ils s'intéressaient à leur domaine d'étude depuis plus de cinq ans. Une analyse de contenu de leurs récits de formation a permis l'identification de 24 descripteurs de la situation (Danis et Tremblay;

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1985-88). Les résultats obtenus n'ont cependant pas permis de dégager un modèle susceptible d'établir les liens pertinents entre les éléments d'observation. Il fut alors décidé d'utiliser une méthode d'abduction afin d'identifier, dans d'autres domaines d'étude et de recherche, des modèles susceptibles de remédier à la situation. C'est ainsi que furent étudiés les modèles théoriques suivants: les théories de la nouvelle communication (Bateson), la psychologie cognitiviste de Weinstein et les théories de l'auto-organisation de Morin et, subséquemment, l'épistémologie des sciences de la cognition (Varela). Cette méthode d'abduction s'est avérée pertinente en ce qu'elle a inspiré un deuxième niveau d'analyse des résultats disponibles; quatre concepts de la situation autodidactique ont alors été identifiés (Tremblay; 1989a). L'établissement d'une analogie entre les concepts de l'enaction tels que décrits par Varela et les concepts identifiés en matière d'autodidaxie a donné lieu à une première modélisation des éléments caractéristiques en autodidaxie (Tremblay; 1989 b)

Les concepts-clés en autodidaxie:

Une analyse des 24 descripteurs dégagés de l'analyse des récits de formation d'adultes autodidactes a permis d'identifier quatre concepts-clés qui ont été validés.Ces concepts ont trait aux règles qui régissent le déroulement de l'apprentissage, aux fonctions et aux rôles assumés par l'autodidacte ainsi qu'au contexte dans lequel il évolue et qu'à la syntaxe particulière qui est employée.

1er concept: Individuation des règles et des opérations

Ce concept renvoie au caractère éminemment unique, individuel et intérieur de l'apprentissage de même qu'à une dimension qui serait essentiellement intégrative où une stratégie de réflexion/retour sur l'action pourrait expliquer la dynamique d'évolution du processus. L'existence de règles et de principes qui président à l'apprentissage chez l'autodidacte pourrait également faire penser à l'existence d'une sorte de grammaire personnelle où seraient encodés les comportements au fur et à mesure que s'est vérifiée leur pertinence en rapport avec la situation éducative. Ce concept correspond aux phénomènes de méta-apprentissage antérieurement identifiés par Danis et Tremblay (1984) au cours de leur recherche.

2ème concept: Ubiquité dans les fonctions et les rôles

Ce concept veut rendre compte du fait qu'il existe des fonctions habituellement dichotomisées (apprentissage/enseignement, théorie/pratique0 qui se retrouvent dans une même unité en autodidaxie. L'autodidaxie pourrait se définir comme un mode d'apprentissage à caractère éminimment expérientiel en ce sens que l'action et la réflexion partagent un même espace, rejoignant ainsi la notion de praxis décrite par Freire. Il en va de même pour la théorie qui peut émerger de l'acte en cours et qui s'élabore à partir de l'action et en confrontation ultérieure avec les théories existantes. De plus, l'autodidacte est à la fois apprenant et enseignant selon un contrat qui n'est pas pré-établi. Là encore se trouvent réunis en un même lieu des fonctions habituellement dichotomisées en milieu formel.

3ème concept: Cadre organisateur (Organizing Circumstances - SPEAR)

Le modèle présenté par Speat (1983) rend compte du fait que l'autodidacte est tributaire des disponibilités de son environnement dans les choix qu'il fait . L'autodidaxie apparaît alors comme une situation où l'individu et l'environnement constituent des déterminismes réciproques. Ce concept rend compte du fait qu'un autodidacte est dépendant, en partie, des éléments disponibles dans son environnement immédiat et qu'il se soucie de saisir toute opportunité que la chance peut lui présenter pour apprendre. Cette caractéristique particulière de la situation a un effet sur la nature et l'ordre des moyens et des stratégies qu'il emploie. C'est ainsi, qu'en certaines circonstances, les stratégies utilisées peuvent être subordonnées aux ressources disponibles dans l'environnement.

4ème concept: Syntaxe non-algorithmique

Ce concept remet en cause les modèles managériaux ou du type traitement de l'information qui furent présentés dans certaines études sur l'auto-direction de l'apprentissage. Le processus autodidactique s'avère opérer de manière stochastique en ce sens qu'il opère autour d'intentions qui se précisent sans a priori. Les buts à atteindre se réajustent constamment au gré des goûts et désirs personnels et des circonstances. La syntaxe se caractérise par ses aspects heuristique, itératif et contextuel:

> "L'étude des démarches d'apprentissage autodidacte décèle plutôt des démarches multiples qui ne correspondent pas aux représentations unidirectionnelles prédominantes chez les auteurs" (Danis et Tremblay; 1985, p.435)

Ce concept est ici porteur de sens comme élément cartactéristique de l'autodidaxie parce qu'il réfère à une situation où un adulte apprend dans un milieu naturel et que ce milieu correspond à un contexte aléatoire.

La théorie de l'enaction (Varela)

La prise en compte du caractère aléatoire de la situation, qui caractérise un récent courant de recherche dans le domaine de l'autodidaxie, commande un modèle qui puisse traduire cette réalité. Puisque les modèles proposés jusqu'à maintenant en rapport avec l'auto-direction de l'apprentissage (Knowles, Kasworm, Martin) ne peuvent en rendre compte, il a semblé pertinent d'entreprendre un processus d'abduction c'est-à-dire de rechercher des cas analogues obéissant aux mêmes règles dans d'autres domaines où il existe des théories et des modèles.Une ressemblance essentielle a surgi entre des éléments de la situation décrite en autodidaxie et la théorie de l'enaction proposée par Varela en matière de cognition.

La théorie proposée par Varela tire son origine de l'examen critique qu'il a effectué des sciences et techniques de la cognition (1950-1980). Il constate que les deux courants majeurs de ce domaine (représentationnisme et connexionnisme) postulent que le monde est pré-déterminé donc qu'il peut être représenté de manière juste. L'acte de connaître et d'apprendre se voit alors défini en termes de solutions à trouver suivant une syntaxe prévisible. Lorsque confrontées à l'acte de créer de nouveaux savoirs, à l'acte de questionner la réalité, à l'acte d'apprendre à travers ses expériences de vie, les théories et modèles des sciences cognitives ne parviennent plus à expliquer la réalité.

C'est en considérant ces différents aspects que Varela (1989) propose sa théorie qu'il nomme enaction pour souligner l'importance de la proximité de l'acteur/apprenant et de l'action/apprentissage dans un processus cognitif.

L'enaction comme construit théorique s'appuierait sur trois notions majeures: l'autopoeis comme élément caractéristique des êtres vivants, le couplage structurel comme élément caractéristique d'un processus évolutif et l'émergence ou le faire-émerger comme élément caractéristique de l'acte de connaître. C'est en référence aux systèmes vivants par oppositon aux systèmes machines (i.e. intelligence artificielle) que seront définies, pour les fins de cette étude, les concepts mis de l'avant par Varela

L'autopoeis: Un système vivant a l'habileté de produire ses éléments constitutifs et de modifier sa structure sans perte d'identité.

Le couplage structurel: Un système vivant possède une structure dont les éléments peuvent se modifier entre eux lors de ses interactions avec d'autres systèmes (équilibre entre les fonctions d'assimilation et d'accomodation)

L'émergence: Un système vivant présente un processus évolutif où les réalités se définissent sans a priori et où des régularités peuvent se créer sans contrainte de finalités arrêtées.

La théorie de l'enaction s'avère un analogue pertinent en lien avec l'autodidaxie puisqu'elle tient compte de l'aspect évolutif d'un processus (couplage structurel), qu'elle considère les aspects aléatoires du contexte (émergence) et qu'elle met l'accent sur la capacité d'auto-production (autopoeis).

Un modèle en autodidaxie:

La théorie de l'enaction est intéressante également puisque qu'elle permet d'établir des rapports entre les concepts dégagés des phénomènes observés en autodidaxie et de considérer ces phénomènes sous un ange nouveau à savoir: quelle serait la logique de maintien d'un système dans un contexte aléatoire? Plus précisément, en situation d'autodidaxie, qu'est ce qui expliquerait la poursuite et le succès d'un projet d'apprentissage dans un contexte non intentionnellement défini pour être éducatif?

Le modèle qui suit indique les articulations logiques qu'il a été possible d'établir entre les concepts d'enaction et les concepts en autodidaxie. Il indique également dans quelle logique d'ensemble les éléments en présence peuvent trouver une forme d'explication. Par analogie avec la théorie de l'enaction, il est possible de proposer qu'un système peut se maintenir c'est-à-dire modifier sa structure sans perte d'identité (notion d'autopoeis). Cette notion semble correspondre au concept d'individuation observé en autodidaxie. Ce concept rend compte de la présence de règles et principes d'ordre métacognitif dont se sert l'autodidacte dans la poursuite de son projet éducatif. Ces notions d'autopoeis et d'individuation (méta-apprentissage) pourraient expliquer le fait qu'un autodidacte parvient à assumer en un même lieu des fonctions et des rôles habituellement dichotomisées.

Une modélisation de l'autodidaxie

AUTOPOEIS

Le système produit ses propres éléments

INDIVIDUATION DES REGLES

L'autodidacte produit ses propres règles

UBIQUITE DANS LES ROLES

L'autodidacte assume des rôles dichotomiques

MAINTIEN DU SYSTEME

CONTEXTE ALEATOIRE

COUPLAGE STRUCTUREL

Interactions entre les structures

CADRE ORGANISATEUR

Déterminisme réciproque autodidacte/environnement

EMERGENCE

Réalité définie sans a priori

SYNTAXE NON ALGORITHMIQUE

Buts et objectifs définis sans a priori

Le contexte aléatoire servirait plutôt de constat à partir duquel il est possible d'expliquer le fait que la réalité ne peut être définie a priori et, de manière plus spécifique en autodidaxie, le fait que la démarche ou syntaxe ne peut présenter le caractère prévisible qu'aurait une démarche linéaire et unidirectionnelle (algorithmique). Comme il a été observé en autodidaxie, les objectifs se définissent au gré de l'évolution de la démarche en lien avec les données de la réalité à laquelle l'autodidacte tente de s'adapter. Ce modèle veut permettre d'identifier les paramètres à partir desquels il serait possible de différencier l'autodidaxie des autres situations éducatives qui s'en inspirent.

Conclusion: Le modèle présenté a comme principal mérite de tenter une explication des phénomènes observés auprès d'autodidactes en milieu social réel. Les manifestations de méta-apprentissage préalablement observées au cours de cette recherche pourraient avoir une fonction auto-régulatrice susceptible d'expliquer le maintien du système dans un contexte aléatoire et semblerait s'inscrire en réaction aux imprévisions avec lesquelles il faut composer dans ce type d'apprentissage. Le modèle permet également de considérer le contexte comme variable-clé dans l'explication du type de syntaxe caractéristique de l'autodidaxie. Dans pareil contexte, la démarche ne peut connaître qu'un déroulement non prévisible, non algorithmique en vertu du rôle que les circonstances peuvent jouer. L'impact particulier des circonstances rencontrées en cours d'apprentissage sur l'ordre des moyens et des stratégies alors utilisés expliquerait le caractère multidirectionnel de la démarche et rendrait logique la place originale occupée par le méta-apprentissage en autodidaxie.

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PAINTERS AND ADULT EDUCATORS
A comparative study in professionalization*

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In Adult education in The Netherlands: A multiple retreat from integration (Van Gent, 1988)- a paper presented during the seventh Annual Conference of CASAE - the professionalization of adult educators was investigated. The paper contended that within the context of the Dutch welfare state, 'andragogy', a neologism to denote a new science of adult education, was developed to give support to their professional ambitions.

A year later - in a paper on the occasion of the eighth Annual Conference in Quebec, entitled Painters as predecessors (Van Gent, 1989) - the significance of Dutch painters for the moral education of adults was examined. The paper argued that, for a long time, painters played a role as intermediaries in transmitting moral messages to a relatively broad audience.

The present paper combines these two topics. From a historical perspective, it focusses on the professional education of painters in the differing contexts of guilds, academies and learned societies. In conclusion, this theme is analysed in the light of some contemporary, andragogical, theories on the professionalization of adult educators.

1. The painter as a craftsman

After the reign of Charlemagne (742-814), the cloisters replaced the courts as centres of scientific and artistic creativity. According to the rules of the Benedictines, spiritual activities had to be performed along with manual work. Despite the fact, however, that in the early Middle Ages the cloisters were predominantly populated by members of the upper classes, manual labour remained in low esteem at that time. The work done within the their walls was partly considered as an act of penance and punishment. Thomas of Aquino, for example, still called the painters and their colleagues in the production of art 'viles artifices' (vile artificers) (Hauser, 1975: 119-120).

The idea of a work of art as the result of an individual creative act emerged with the Renaissance. Before that time painters were considered as anonymous craftsmen with the same type of collective commitment and shared responsibility as other types of workers (Wolff, 1981: 17). They were in a clearly subaltern position with respect to their patrons whom they often immortalized on canvas. In most cases they were not expected to sign their products, but sometimes a modest self-portrait can be discovered in their paintings as a form of signature (1).

The workshops at the cloisters also served as schools where young artists received their training. Some of them stayed in the cloisters, while others became travelling artisans and offered their talents to churches and secular courts (Hauser, 1975: 122). Later, they settled in the burgeoning cities.

Whenever cities were granted municipal rights which formulated the obligations and the liberties of their citizens, guilds developed. A guild can be seen as an organization of craftsmen who were engaged in the same kind of work or in quite similar activities. The municipal authorities concerned delegated some of their powers to these associations and provided them with monopolistic privileges. Within city limits, only members of a specific guild were allowed to exercise their trade, thus effectively cutting off any unwanted competition. In a somewhat contradictory way, the guilds were also meant to guarantee their clients good quality. Last, but not least, the guilds were responsible for the education of apprentices; the conditions of training were often regulated in detail.

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* Slides of paintings and prints will be shown during the presentation of this paper. The numbers between brackets refer to the list of illustrations at the end of this text.

In many towns, apprentices had to be registered within six weeks of their arrival. A son of a guild-member did not have to pay fees; an apprentice from outside the town was asked to pay twice the normal amount of money. A master could only take on two apprentices at the same time and the apprentices had to sign learning contracts. They were not allowed to leave during their training period and they had to serve at least a year with a master after its completion before they had the right to become a master themselves (Miedema, 1985: 107).

During the early Middle Ages, most painting was done by monks. It is difficult to trace the exact period when the secularization of the painters and, as a consequence, their entry into the guilds, started. By 1378 a layman, Claes Arentsoen, was already registered in Utrecht as a painter. After 1500, however, painting became almost exclusively a craft for laymen (Hoogewerff, 1947: 42-43).

The painters were often organised in guilds together with other artisans. In Delft, for example, their guild was to include "all those earning their living here by the art of painting, be it with fine brushes or otherwise, in oil or watercolors; glassmakers; glasssellers; faienciers; tapestry-makers; embroiderers; engravers; sculptors working in wood, stone or other substance; scabbard-makers; art-printers; booksellers; sellers of prints and paintings, of whatever kind they may be" (Montias, 1982: 75). In most cities, the guilds of artists were called after their patron Saint Luke, who was supposed to have been a painter himself. A popular theme with early Dutch artists was 'St Luke painting the virgin' (Hall, 1974: 196) (2).

The training of painters began, compared to present standards, quite early. The age generally given for a starting apprentice lay between twelve and fourteen years. The guild rules dictated that these youths had to spend two to six years in a workshop in order to acquire the fundamentals of painting. The maximum of six years was probably not needed to prepare the apprentice for his future job; it may have provided the masters with cheap labour (Children of Mercury, 1984: 29). According to the terms of a contract, signed in Delft in 1641, the painter Emanuel de Wit agreed to instruct a Pieter Leendertsz. van der Vin "in the art of painting without concealing any knowledge and science understood or known to him in his art but to reveal and to inform him about everything as if the forenamed Pieter Leenderz were his own child". At the time this contract was signed, Pieter Leendertsz. was fifteen years old (Montias, 1982: 165).

As far as the technical aspects were concerned, the apprentice had to learn a series of recipes for the preparation of pigments and other painting and binding agents, and he had to master the production of brushes and the preparation of the panel. While learning these technical skills, the apprentice also was taught to draw. When the apprentice was familiar with the technical aspects of his craft and the skills of drawing, his further education consisted for the main part of collaboration in the master's work.

Often a workshop of a leading master looked like an assembly line, where apprentices and assistants carried out much of the work (3). Only through this division of labour could a well-known painter meet the great demand for pictures (Children of Mercury, 1984: 30-35). A painter like Rembrandt was the head of such an operation. During the course of his career he had more then fifty students and assistants in his studio (4). Some of his most famous paintings are not by his hands, as leading experts of the Rembrandt Research Project have concluded, but were probably painted by assistants (Alpers, 1988: 1, 59).

During the sixteenth century, Dutch painters looked not only to St Luke for heavenly protection, but also considered themselves to be the astrological children of Mercury, the Roman god of dexterous craftsmen who spoke eloquently with their hands. The first task of a prospective painter was to learn the practical aspects of his art. A century later, these painters turned to other gods: "Mercury's eloquence was joined with the wisdom of Minerva and the divine measure of Apollo. Education in a wide range of theoretical matters was added to training in craft" (Children of Mercury, 1984: 9).

2. The painter as an academician

During the Middle Ages, the educational literature on art consisted of recipe-books. In these practical manuals, no borderline was drawn between art and trade. The growing demand for their products during the Renaissance, however, provided the painters with an opportunity to climb notably on the social ladder. Most painters in seventeenth century Delft, for example, came from a solidly middle-class background (Montias, 1982: 153) (5). Painting had become an acceptable and upwardly mobile occupation in the Netherlands.

This development did not imply the immediate disappearance of the painters from the guilds. On the contrary, the protective function of guilds remained important for a long time. In 1609, for example, the States General of the United Dutch Provinces had signed a truce in the long war with Spain, a truce which was to last twelve years. For the painters though, the war with Spain had brought many advantages. Competition from their colleagues in Flanders had been reduced considerably. Already some months before the truce was signed, the dean and headmen of the St Luke Guild in Amsterdam presented a petition to the burgomasters of their city, in which they reported how, "a short time ago, some foreigners, who were neither citizens nor members of the guild, had on various occasions sold by public auction and otherwise various kinds of paintings coming from Antwerp and other enemy quarters". The petitioners asked for protection "in the honest and necessary earning of their bread especially in these costly times" and requested that the dean and headman of the guild be granted the power to prevent "these newly practiced and illegal auctions" (Montias, 1982: 71-72). The authorities of the city of Amsterdam acceded to this request. It was only in 1798 that the government of the short-lived Batavian Republic put an end to the guilds in the Low Countries.

The separation of painting and handicraft, however, called for a revision of the training system of the guilds and a halt to their teaching monopoly. In order to break with the traditions of the craft, the training of painters had to be at least partially removed from the workshop of the guild and located in an external institution, the academy (Hauser, 1975: 223-224).

The first public academy of art, the Accademia del Disegno in Florence, was founded in 1563 by Giorgio Vasari, author of Le vite de'piu eccellenti pittori scultori ed architettori (The lives of the most excellent painters, sculptors and architects) (Vasari, 1984). In this book, he fused all available biographical knowledge about Italian artists with contempory theories of art. The earliest acadamy in the Netherlands was established about 1583 by Carel Van Mander in Haarlem after a visit to Florence and Rome. Van Mander, author of Het schilderboeck; het leven der doorluchtighe Nederlandtsche en Hooghduitsche schilders (The book of painters: The lives of the illustrious Dutch and German painters) (Van Mander, 1946), formed his academy for the purpose of enabling students to draw 'nae 't leven' (from a nude model) (6). Van Mander's group had a strong influence on the revision of the Haarlem guild regulations in 1631 to include supplementary training in anatomy and perspective. In the wake of the Haarlem academy, a series of drawing schools emerged in Utrecht and Delft (Children of Mercury, 1984: 105).

As a consequence of their success, Dutch painters wanted to distinguish themselves from their fellow-craftsmen in the guilds. Around the middle of the seventeenth century, for example, a growing distinction was drawn between the so-called 'kladschilders' (rough painters) and the 'fijnschilders' (fine painters). The 'fijnschilders' devoted considerable time to the execution of their highly polished art. This contributed to the great rise in the price of their paintings (Alpers, 1983: 114). A number of painters from the city of Leiden, who were later called the 'Leidse fijnschilders' were among the most highly paid Dutch masters (Leidse fijnschilders, 1988: 281) (7).

A higher status, of course, is not only a question of income. An education, based on theoretical knowledge, can also be seen as an important factor contributing to enhanced status. Painters aspired to be considered as colleagues of the learned humanists; the art of painting had to be accompanied by a science of painting. Therefore, another difference was made, namely that between the 'pictor vulgaris' (vulgar painter) and the 'pictor doctus' (learned painter). The distance between the education of artists of the former baroque era and the new classicist period was often expressed, moreover, in terms of the well-known triad of ancient rhetoric: 'natura' (inborn talent), 'ars' (science of art) and 'exercitatio' (practical training). Preclassistic education had laid emphasis on talent and training; primary importance was now ascribed to the theoretical side of art.

Classisist theoreticians of the seventeenth and early eighteenth century called for an intellectualization of art. They walked in the footsteps of Descartes, whose methodology relied more on the use of intellect than on the use of visual evidence and imagination. In 1678, Samuel Van Hoogstraeten wrote in his Inleyding tot de Hooge Schoole der Schilderkonst (Introduction to the high school of the art of painting): "One still finds, in this day and age, people who doubt wether painting is subject to rules and laws, or whether one learns it by seeing it done" (Emmens, 1979: 275-276). Rembrandt, as the greatest figure of the older generation, was the main object of their criticism. For some, he even became the prototype of the 'vulgar painter' because he had stressed natural inclination and intensive practice at the cost of theory (Emmens, 1979: 258-260).

The classicist theory of art tried to fuse art and beauty. Jan De Bisschop's Paradigmata, published in 1671, attacked his predecessors in this respect: "It is wrong to think disfigured, wrinkled old bodies more picturesque than the well-shaped bodies of the young; to find a dilapidated building more picturesque than a new one built 'by the rules'; to paint beggars and peasants in preference to nobles and kings; a mis-shaped cripple of a tree rather than a leafy green one" (Emmens, 1979: 267-268). The previous generation of painters had used ruins, beggars and dead trees in order to convey their moral messages; they wanted to remind their public of the precariousness of life and the advantages of thrift. The new generation preferred art for art's sake.

De Bisschop's theories anticipated the aesthetics of the eighteenth century in which an airy gracefulness predominated. A delicate rendering of the 'pleasant life' of the new bourgeoisie became a central subject. Painters joined the many learned societies, like 'Felix Meritis' (Blessed through Merits) in Amsterdam and 'Teyler' in Haarlem, that were set up to satisfy the growing interest in scientific knowledge and aesthetic feelings of the elite (Van Gent, 1987) (8). These associations offered painters at the same time an excellent opportunity to meet their potential clients and to contribute to the art education of the bourgeoisie.

The ideologies of liberalism and early capitalism made an end to the more or less protected situation of painters within the contexts of guilds and academies. The traditional systems of monopoly and patronage were taken over by the art-dealer and art-critic system, which gave the painters a precarious position in a competitive market (Wolff, 1981: 11). Some of them established associations to promote mutual contact and help, like the still-existing association 'Arti and Amicitiae' (For Art and Friendship), founded in Amsterdam in 1839. But in many ways, the Romantic image of the individual artist as a social outcast, fighting in poverty for his artistic ideals, reflected reality.

The role of the guilds and academies in the education of painters was gradually taken over by the state. A Royal Decree, issued by King William I in 1817, promised the establishment of 'tekenacademies' (drawing-academies) in each major city of the Netherlands and a 'Koninklijke Academie van Beeldende Kunsten' (Royal Academy for the Plastic Arts) in Amsterdam. The government adopted, however, an ambivalent attitude as far as the financing of these institutions was concerned. The government was willing to lay down the rules and to encourage new developments, but 'private initiative' had to take care of most of the costs (Martis, 1984: 35). In the beginning, the liberal middle class, which came to power in 1848, supported government abstention. The education of artists remained the responsibility of benevolent citizens. Within the next twenty years, a swing of the political pendulum took place. Progressive liberals criticised the traditional view of 'laissez faire' and requested intervention by the state in matters of social legislation and education. In 1868, the Dutch government proposed to end the activities of the Royal Academy; individual artists were to be paid by the state to teach trainees in their own studios, but this idea was not pursued. A totally new bill was published two years later, in 1870. The Royal Academy was to be transformed into a publicly maintained 'Rijksakademie van Beeldende Kunsten' (State Academy for Plastic Arts). Art, or more specifically the art of drawing, was seen as an important factor in the industrialization of the Netherlands. Practical training became the major task of applied art academies. According to the cabinet-minister who proposed the new law on the education of artists, the State Academy was not meant to teach "...the handling of chisel or paint-brush. The theoretical disciplines have to stand in the foreground" (Martis, 1984: 42).

During the twentieth century, the applied art academies became part of a system of 'Hoger Beroeps Onderwijs' (Higher Professional Education) which was restructured by the HBO Education Act of 1986. At the same time, the State Academy for Plastic Arts was converted into an institute where young artists who had followed or completed educational programs of art training elsewhere or have reached comparable standards by other means, could study in a "form of collaboration between developing artists and experienced artists and art theoreticians". The State Academy became "an institute for advanced studies in the fine arts at the post-graduate level" (Rijksakademie van Beeldende Kunsten, 1988: 10).

3. Some conclusions

In the Netherlands, the science of adult education has been called 'andragogy'. It can be seen as a multidisciplinary science and as such it aspires to integrate knowledge derived from 'basic' sciences like psychology and sociology. What conclusions about the professional education of painters can be drawn from the perspective of andragogy?

- The entire history of the education of painters can be described as a process of professionalization. A profession is pre-eminently characterized by the fact that the knowledge required is complex and can only be mastered after thorough training; practical experience alone is not enough. Fundamental, then, to the process of professionalization is the creation of a body of theoretical knowledge fit to serve as material for study at an institute for higher education (Van Gent, 1988). An elaborated theory of art and the education of artists was, and is, an indispensable tool for painters with professional ambitions. In terms of andragogical theory, the recipe-books of the Middle Ages can be compared with 'practice-theories': "a mixture of catchwords, slogans, rules of thumb and practical directives, developed during work" (Nijk, 1969: 49). The theories of art and the education of artists of the classicist period and later can be analysed in terms of an 'andragogic'. An andragogic has been defined as a value-bound doctrine on the education of adults, in which theoretical knowledge and statements about goals and methods are combined in a systematic manner. Until about 1960, normative pedagogics and andragogics were, in The Netherlands at least, nearly the only existent types of disciplinary reflection in the fields of the education of children and adults (Van Gent, 1982: 106). An empirical, 'value-free', science of adult education came into being during the years 1960 - 1975, when the Dutch welfare state was still in full swing.
- A process of professionalization can also be seen as a form of emancipation. Higher status, more freedom, better earnings and a professional association are among the main awards. Although the painters may have needed the protection of the guilds, they also aspired to a social position different from that of their fellow craftsmen. Organizations like the academies can be considered as professional associations.
- With regard to many professions, a kind of 'protoprofessionalization' of clients can be discovered. As a result of frequent contacts with professionals, clients tend to see things through the eyes of a professional and learn to use their terminology. In connection with, for example medicine, psychotherapy, law and education, one can observe such a phenomenon (De Swaan, 1985: 33). During the eighteenth century, learned societies like 'Felix Meritis' and 'Teyler' provided painters with ample opportunities to 'educate' potential clients to their way of looking at and speaking about art.

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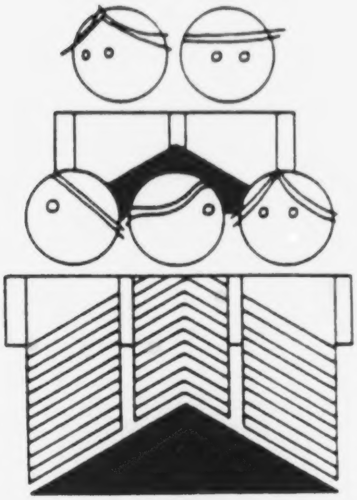
Proceedings of the 9th Annual Conference of

CANADIAN ASSOCIATION FOR THE STUDY OF ADULT EDUCATION



ADDENDUM

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THE UNIVERSITY OF CALGARY

AUGUST 1990

Les Actes du 9e Congrès Annuel

L'ASSOCIATION CANADIENNE POUR L'ETUDE DE L'EDUCATION DES ADULTES

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CANADIAN ASSOCIATION FOR THE STUDY OF ADULT EDUCATION

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L'ASSOCIATION CANADIENNE POUR L'ETUDE DE L'EDUCATION DES ADULTES

ADDENDUM

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POUR AUTREMENT NOMMER ET COMPRENDRE L'ANALPHABÉTISME : PENSER L'ALLOGRAPHIE

PAR HÉLÈNE BLAIS
UNIVERSITÉ DU QUÉBEC À MONTRÉAL

Les discours sociaux et leurs contenus idéologiques fondant le concept d'«analphabète» peuvent se déconstruire et céder la place à un concept libéré d'une charge idéologique aussi contraignante, que nous nommerons ***allographie***.

Le mot *allographe*, comme concept de substitution au terme «analphabète», suggère l'idée que celui qui jadis était considéré comme inapte à écrire et à lire, est maintenant en position de savoir écrire et lire, mais qu'il effectue ces activités autrement que par le biais des réseaux officialisés et patentés de la langue écrite standardisée (allo-graphe).

Nous parlons donc d'une situation conventionnelle à l'intérieur de laquelle il est décidé qu'il y a des adultes «analphabètes» d'un point de vue fonctionnel et nous essayons de la déconstruire.

Pour parvenir à cette déconstruction, nous prendrons l'allographe dans sa totalité, c'est-à-dire comme être vivant, social, doté d'une langue, de moyens de communiquer, d'habitudes et de celles de sa communauté intrinsèquement inscrite en lui.

Les principaux documents analysés pour dresser un portrait de l'«analphabète» par rapport à l'allographe, sont issus des monographies d'une recherche-action que nous avons effectuée en 1986-1987 auprès de 180 organismes répondants (sur une possibilité de 225) qui offraient des activités d'alphabétisation aux adultes sur le territoire de la province de Québec.

Nous ne présenterons pas une description, un portrait des «analphabètes» et de l'alphabétisation au Québec, mais plutôt une interprétation, une recherche de sens à travers le discours qu'on tient sur les pratiques d'alphabétisation et sur les conceptions qu'on se fait des participants «analphabètes», sur les étiquettes employées pour les décrire et les nommer, sur les diagnostics posés sur leurs «cas». On verra qu'une approche diagnostique hante les discours sur l'alphabétisation et tend à les uniformiser. Nous nous attarderons plus particulièrement aux réponses de la recherche-action portant sur les points suivants : la définition, par les organismes participants, de leurs populations spécifiques; leur conception du mot *alphabétisation* en regard des services offerts; enfin, l'évaluation des connaissances générales des «analphabètes» avant leur processus d'alphabétisation.

Par conséquent, l'allographe est surtout investi socialement non pour ce qu'il est, mais pour ce qu'il représente. Il remplit donc une fonction symbolique. Avec la nomenclature et les étiquettes diverses apposées aux «analphabètes», on se retrouve devant l'un des plus cruciaux problèmes de l'alphabétisation, celui de sa définition même. C'est ce sur quoi nous focaliserons notre attention.

TO NAME AND UNDERSTAND DIFFERENTLY ILLITERACY :
THINKING OUT ALLOGRAPHY

BY HÉLÈNE BLAIS
UNIVERSITÉ DU QUÉBEC À MONTRÉAL

Social discourses and their ideological contents building the concept of the "illiterate" can be dissected and give place to a concept free of an ideological burden so constraining, that we will call ***allography***.

The word "allograph", as a substitution concept for the word "illiterate", suggests that the one that was formerly considered unsuited to write and read, is now in position to do reading and writing, but differently than by using the expedient of the officially recognized networks of the written and standardized language (allo-graph).

Therefore, we are talking of a conventional situation within which it is decided that there are some "illiterate" adults from a functional point of view and we try to unbuild that situation.

To do so, we will take the allograph as a whole, which means that he is a social living being endowed with a language, ways to communicate, habits and those of his community intrinsically imprint on him.

The main documents that we have analyzed to draw a portrait of the "illiterate" in relation to the "allograph" stemming from the monographs of a research carried out in 1986-1987 with 180 literacy organisms (with a possibility of 225) that were offering adult literacy programs in the province of Quebec.

We will not present a description, a portrait of the "illiterates" and of the adult literacy programs done in the province of Quebec, but rather an interpretation, in search of the meaning through the discursive reasoning that people give on practical experience of literacy and how they see "illiterate" learners, the labels conceived to describe and name them, the diagnosis laid on their "cases". We will see that a diagnostic approach is haunting the discursive reasonings on literacy and is aiming at standardization of the discourses. We will more particularly be linger over the following standpoints : how do the organisms characterize their specific population of learners; their views on the word "literacy" in the eyes of what they offer as services; finally, how they evaluate the illiterate learners' knowledge before they get involved into literacy programs.

Therefore, the allograph is above all socially invested not for what he (or it) is, but for what he (it) is representing. He has a symbolic function. With the nomenclature and diverse labels for the "illiterates", we find ourselves with one of the most crucial problem with literacy, which is its definition itself. This is what we will focus on.

POUR AUTREMENT NOMMER ET COMPRENDRE L'ANALPHABÉTISME : PENSER L'ALLOGRAPHIE

PAR HÉLÈNE BLAIS
UNIVERSITÉ DU QUÉBEC À MONTRÉAL

Les discours sociaux et leurs contenus idéologiques fondant le concept d'«analphabète» peuvent se déconstruire et céder la place à un concept libéré d'une charge idéologique aussi contraignante, que nous nommerons ***allographie***.

L'allographie est un phénomène de première importance en cette fin de XXe siècle, où tout est mené par un langage que seuls peuvent maîtriser les initiés (que l'on pense, par exemple, au roman de George Orwell, *1984*). On en est là. Tout savoir est compartimenté et de plus en plus hiéroglyphique: lecture d'une recherche médicale «pointue», décryptage d'une liste de produits chimiques sur une étiquette, diagnostics de différents intervenants sociaux, lexiques d'aéronautique, d'informatique, de bureautique, de futurologie, de pédagogie, d'andragogie, etc.

Le mot *allographe*[1], comme concept de substitution au terme «analphabète», suggère l'idée que celui qui jadis était considéré comme inapte à écrire et à lire, est maintenant en position de savoir écrire et lire, mais qu'il effectue ces activités autrement que par le biais des réseaux officialisés et patentés de la langue écrite standardisée (allo-graphe). L'allographe est un «relieur de temps» (*«time-binder»*[2]) capable de condenser, de digérer et de profiter des expériences et des réalisations accumulées tout au long de sa vie, en utilisant des moyens inductifs et déductifs d'apprentissage. Toute l'évolution de l'activité de l'allographe répond à des mécanismes symboliques. L'allographe, comme signe, découlerait d'un mouvement d'autorégulation engendrant sa morphologie propre et ses règles de structure interne[3].

Nous parlons donc d'une situation conventionnelle à l'intérieur de laquelle il est décidé qu'il y a des adultes «analphabètes» d'un point de vue fonctionnel et nous essayons de la déconstruire.

Les principaux documents analysés pour dresser un portrait de l'«analphabète» par rapport à l'allographe, sont issus des monographies d'une recherche-action[4] que nous avons effectuée en 1986-1987 auprès de 180 organismes répondants (sur une possibilité de 225) qui offraient des activités d'alphabétisation aux adultes sur le territoire de la province de Québec.

Dans les pages qui vont suivre, nous ne présenterons pas une description, un portrait des «analphabètes» et de l'alphabétisation au Québec, mais plutôt une interprétation, une recherche de sens à travers le discours qu'on tient sur les pratiques d'alphabétisation et sur les conceptions qu'on se fait des participants «analphabètes». On verra qu'une approche diagnostique hante les discours sur l'alphabétisation et tend à les uniformiser. Nous nous attarderons plus particulièrement aux réponses portant sur les points suivants : la définition, par les organismes participants, de leurs populations spécifiques (question 1.4); leur conception du mot *alphabétisation* en regard des services offerts (question 2.10); enfin, l'évaluation des connaissances générales des «analphabètes» avant leur processus d'alphabétisation (question 6.4).

Les mots *alphabétisation* et *analphabète* [5]

Généralement, le mot *alphabétisation* a perdu ses connotations socio-politiques de lutte, de reconquête d'une culture, de conscientisation, qui avaient cours dans les années 70. Autant naguère l'alphabétisation a fait preuve de vigueur militante, autant elle s'est maintenant plus ou moins banalisée, pour devenir une activité «d'amélioration, de révision ou de rafraîchissement du français de base» et de «communication de connaissances générales».

En certains endroits du Québec, on ne veut même plus entendre parler des mots *analphabète* et *alphabétisation*. Par exemple, on refuse, dans des organismes de la Gaspésie et du Bas-Saint-Laurent, d'utiliser le mot «alpha»[6], ce terme faisant fuir la population qui pourrait bénéficier des services. Au Saguenay-Lac-Saint-Jean, la résistance vient de la base : 250 participants-apprenants demandent, lors d'un colloque en mai 1984, que les mots *analphabète* et *alphabétisation* soient supprimés du vocabulaire andragogique courant. Ces «plus démunis socialement» ont proposé, en retour, l'utilisation des expressions «ateliers d'écriture et de lecture» et «centre Alpha».

Dans la région de Québec (Commission scolaire Charlesbourg), on affirme que le mot *alphabétisation* n'est pas «sympathique». On préconise plutôt l'emploi de l'expression «formation de base», renvoyant ici à «l'apprentissage des éléments du code oral et écrit». Dans la région de la Mauricie et des Bois-Francs (Commission scolaire régionale Saint-François), on n'utilise plus le mot *alphabétisation*, trop connoté péjorativement : les participants n'acceptent pas que les intervenants les taxent d'«analphabètes» ou d'«adultes en cours d'alphabétisation»[7]. On offre donc dorénavant des cours de «français de base».

Quelques organismes proposent aussi de démystifier le terme *analphabète* pour mieux faire connaître et considérer le problème de l'analphabétisme dans toute son ampleur. On tente ainsi de faire disparaître les «tabous» qui ont cours sur ce type de formation des adultes.

Le jumelage à des bénévoles fait aussi problème. À Montréal, des apprenants demandent d'être jumelés à des tuteurs n'habitant pas le même quartier qu'eux. De la même façon, sur la Côte-Nord, les participants préfèrent garder l'anonymat. Ils demandent d'apprendre seuls avec leur formatrice, dans ce territoire «fermé», où «personne n'est intéressé à ce que l'autre connaisse son problème». À la Maison d'Haïti, les travailleuses résistent à l'idée d'un programme d'alphabétisation sur les lieux de travail, de peur d'être pointées du doigt, «reconnues». À la Commission scolaire Abitibi, le terme *alphabétisation* semble aussi inadéquat : on lui préfère le mot «formation». On se demande aussi, dans la région de la Mauricie-Bois-Francs, si une campagne pan-québécoise de démystification du phénomène de l'analphabétisme ne pourrait pas «redorer le blason du mot *alphabétisation*.»

Le mot *alphabétisation* est un immense parapluie sous lequel se blottissent des conceptions idéalisées de l'apprentissage de la lecture et de l'écriture. S'agglutinent autour de lui le développement d'un «potentiel humain», des «prises en charge individuelles et collectives», des fonctionnements optimaux en société... De façon générale, on s'entend pour dire qu'il faut «faire de l'alpha», mais tout en se conformant à des «normes pédagogiques acceptables» qui ne sont pourtant pas explicitées.

L'alphabétisation, ce travail, cette occupation, cette activité, ce processus polychrone, a souvent été mise en rapport, par les répondants, avec les compétences de communication, la maîtrise de «la» langue (libération d'une «prison linguistique»), le milieu social (pauvreté, prolétariat, sous-culture, formation de «bons» citoyens, etc.), la psychologie de l'adulte (aptitudes, «capacités affectives», ambitions, croissance personnelle) et l'apprentissage («capacités cognitives»).

Pour les groupes populaires plus particulièrement, l'alphabétisation est insérée dans des «programmes» élargis de prise de conscience psycho-sociale. Ainsi, elle est considérée comme une activité éducative qui vise un changement dans les règles du jeu de la communication écrite.

Le concept d'alphabétisation implique aussi ce que certains organismes ont appelé des «changements de comportement» : regagner la dignité, liquider la peur de son ignorance, la peur de l'école à laquelle on n'a jamais pu s'adapter. Rappelons ici l'appropriation des fameux «savoirs» : savoir-faire, savoir-être, savoir-lire, savoir-écrire, savoir-calculer, savoir-agir, savoir-réfléchir, etc., toutes techniques concourant à un «mieux-être».

Tous les organismes préconisaient la réponse aux «besoins» des participants comme principe de base. Mais des «besoins» identifiés comment? À partir d'un code prescriptif : on sait ce qui est «bon pour eux». Les unités discursives sont repérables par leur forme pseudo-assertive, leur fonctionnement logique d'un «va de soi». Ce sont des formes prescriptives et élémentaires de la connotation : ce qui connote et ce qui est connoté est identique. Les énoncés qui fondent la notion d'analphabétisme sont des énoncés récurrents dont le sens pragmatique (leur contexte social) est variable. C'est souvent leur caractère ambigu (on ne définit jamais clairement ce qu'on entend par le mot *analphabète* même en y apposant des marques synonymiques) qui les rend stables, immuables et en mesure de répondre à la doxa d'une évidence jamais remise en question, dans une société donnée, à un moment donné. Bref, ce sont très souvent des affirmations apodictiques.

Des adultes et des étiquettes

Dans la recherche-action, on interrogeait les organismes sur la constitution de leurs groupes d'alphabétisation[8] et plus particulièrement sur les populations spécifiques qui les composaient.

Nous avons été surprise de constater toute la panoplie d'étiquettes employées pour décrire la population participante. Les «classifications» recouvraient à la fois les situations d'emploi, le sexe, la langue maternelle, l'âge, le lieu de naissance, la race, le statut social, les lieux d'habitation et les handicaps et/ou difficultés éprouvées par les apprenants (troubles d'apprentissage, troubles psychiques, physiques, psychologiques).

Au Québec, les participants se retrouvent dans les «catégories» de populations suivantes :

> travailleurs; «femmes au foyer», chômeurs, assistés sociaux, adultes en recherche d'emploi; jeunes (âgés de 16 à 30 ans), jeunes «décrocheurs», jeunes en difficulté scolaire; handicapés intellectuels légers ou moyens; handicapés intellectuels attendant d'accéder à un Centre de réadaptation pour adultes (CRA) ou un Centre de travail adapté (CTA); handicapés physiques, «handicapés physiques avec déficits cognitifs associés», handicapés «multiples», handicapés sensoriels, handicapés auditifs, adultes sourds et muets, handicapés «locomoteurs lourds»; personnes avec des troubles neuro-moteurs sérieux; allophones (dont certains doivent surmonter des chocs psychologiques consécutifs à des guerres, vie dans des camps de réfugiés, tortures, etc.); francophones, anglophones, créolophones; autochtones : Amérindiens, Inuit; Amérindiennes venant de milieu carcéral; personnes âgées; détenus; ex-détenus, handicapés psychiques, hospitalisés en psychiatrie, ex-psychiatrisés; personnes «socio-affectivement perturbées mais éprouvant [un] désir de se valoriser à travers leurs apprentissages»; adultes éprouvant des difficultés d'apprentissage; «sous scolarisés de tous âges»; nouveaux immigrants en attente de statut d'immigrants reçus, ne parlant ni le français ni l'anglais (provenant de l'Amérique Centrale, de l'Amérique du Sud, de l'Iran, de la Roumanie, de l'Afrique, etc.); femmes immigrantes haïtiennes de tous âges; personnes âgées haïtiennes; adultes orphelins, nés de parents inconnus («dont certains sont affectés de déficience légère»); population multi-ethnique du quartier; population habitant des HLM; diplômés de «classes spéciales»; pensionnés; femmes du quartier[9].

On pose des diagnostics, voire même des pronostics, à partir d'une panoplie de symptômes. Le «syndrome de l'analphabétisme», c'est «la» caractéristique, c'est «la» pathologie, en opposition avec la santé, la norme collective, la moyenne statistique. Subséquemment, l'«analphabétisme» diagnostiqué impliquera des interventions spécifiques, une médication topique.

Les «analphabètes» sont étiquetés de toutes parts : par la société au sens large, par les intervenants qui travaillent auprès d'eux, par leur milieu familial immédiat, leur milieu de travail (si tel est le cas), etc. On «souffre d'être analphabète, d'avoir des difficultés à lire et à écrire».

Finalement, toutes les populations rejointes et étiquetées comme «spécifiques» forment, dans les faits, une sorte de conglomérat patiné sous la dénomination homogénéisante d'«analphabète». L'«analphabète», centre d'attraction et «premier responsable» d'un processus d'apprentissage que l'on veut le plus complet possible, est considéré très souvent du point de vue même de ses «carences», de ses «difficultés». Son «manque de connaissances[10]» entraîne chez lui des comportements de gêne, de peur, de manque de confiance. C'est ainsi, dans la logique des choses, que ce même apprenant a recours à des services spécialisés.

Les répondants décrètent généralement qu'ils s'adressent à des gens éprouvant des «difficultés d'apprentissage». Mais les difficultés viennent-elles précisément d'apprentissages défectueux ou bien plutôt d'enseignements standardisés devant être effectués dans des cadres uniformes et fonctionnels?

Des diagnostics, encore des diagnostics

Dans le milieu québécois de l'alphabétisation, ce groupe social possédant son répertoire de formes de discours dans la communication socio-idéologique, on tient compte des apprenants presque toujours par le biais de diagnostics. La maladie, les stigmates, les tares, la marginalisation, l'isolement sont leurs lots.

Plusieurs d'entre eux ont eu des dossiers toute leur vie : que l'on songe, par exemple, aux hospitalisés, aux détenus; aux bénéficiaires d'assurance-chômage, d'aide sociale, de la Commission des accidents de travail, etc. On sait d'expérience que ces participants abhorrent être l'objet constant de fiches signalétiques. On continue pourtant de diagnostiquer : déclassement des participants immigrants par rapport à leur statut professionnel en pays d'origine, «lenteur» intellectuelle «détectée» chez certains autres apprenants, «dépendance» affective de certains participants, «lourds problèmes» financiers et familiaux entravant l'assiduité, le «rendement», etc.

Les répondants mentionnent que l'«instabilité générale des adultes analphabètes» est l'une des causes d'abandon des activités d'alphabétisation. Relevant de la symptomatologie médicale, ce verdict est sans appel et sait répondre à tous ses détracteurs...

L'alphabétisation, cette «approche thérapeutique de la réalité» (répondant de la région Sud de l'Ile de Montréal), garantit la «guérison» d'un stigmate menant l'apprenant néo-alphabétisé, «être humain éclos en santé», à l'atteinte d'un nouveau statut dans sa communauté.

En fait, on peut se demander ici si l'analphabétisme n'est pas une création iatrogène des centres d'alphabétisation. Toute activité pédagogique inscrite dans un système productiviste déclenche et est conduite par des «besoins» qui cherchent à se satisfaire par des services appropriés. Ainsi l'appareil éducatif (institutionnel ou para-institutionnel) répand en permanence un discours sur les «besoins», fait de la propagande autour d'eux. Les «besoins», en plus d'être des phénomènes matériels et économiques, sont aussi des produits culturels et idéologiques : entité indiscernable et fuyante, le «besoin» est donc un signe, un code, un langage, une idéologie.

Les «analphabètes» qu'on alphabétise assimilent cette idéologie en même temps qu'ils consomment les services ponctuels d'alphabétisation proprement dits. L'acte consommatoire hybride alphabétiser-s'alphabétiser se confond dans une même exigence normative. D'un côté, on est là pour guérir; de l'autre, on est là pour se soigner. Mais les services d'alphabétisation ne sont jamais totalement oblatifs.

Le diagnostic fait partie intégrante de la tâche des intervenants. Par exemple, un des critères d'embauche du personnel de l'animation, dans l'une des régions, est la capacité de «diagnostiquer» les problèmes d'apprentissage des futurs apprenants. Pour répondre aux «nombreux besoins particuliers de cette clientèle», toutes sortes de satellites gravitent autour des «foyers d'infection» : psychologues, orthopédagogues, conseillers pédagogiques, travailleurs sociaux, thérapeutes, andragogues, conseillers d'orientation, etc.

Les apprenants, ces adultes «de niveau primaire au plan académique» (région de l'Outaouais), sont cependant des baromètres. Le degré de satisfaction ou d'insatisfaction a un impact sur les organisations et les structures mêmes des activités d'alphabétisation.

Pour dresser un portrait un tant soit peu fidèle, il faut toujours avoir en mémoire que les adultes que nous voulons décrire sont «analphabètes» au sens de l'institution scolaire ou de l'organisation populaire qu'ils fréquentent.

Les mots *analphabète* et *allographe*[11] sont des signes qui reflètent une conception mentale et sociale du phénomène complexe de l'analphabétisme : ce sont des signes idéologiques, des mots «déjà occupés»[12].

Toute modification de la langue, du choix des mots, du passage du mot *analphabète* au mot *allographe*, implique par conséquent une dynamique connotée, une variation sociale qui traverse le domaine du signal *analphabète*, cette espèce de «bruit sémantique[13]».

Rejoindre l'espace du signe *allographe*, c'est ouvrir l'alphabétisation aux différences plutôt qu'aux déficiences :

En tant qu'instrument de connaissance, le mot *analphabète* est très incomplet dans la mesure où l'appréciation exacte par l'émetteur, de ce qui est connu du récepteur est partielle pour ne pas dire, dans le cas qui nous occupe, partiale. Le signal *analphabète* qui nous fait accéder à un message, qui détermine des contenus, sert, entre autres, à l'étiquetage d'individus infériorisés et figés dans des cases synonymiques.

> Le dogmatisme parle par «paquets phraséologiques fermés» tout faits, répétés[14].

Les façons de nommer les «analphabètes» les insèrent dans un système clos, à la fois explicite et implicite, jouant d'équilibre avec un ensemble de présupposés idéologiques. L'emploi du mot *analphabète* dans le milieu de l'éducation des adultes et de l'alphabétisation fait l'objet d'un pacte du non-dit qui exerce à la fois une fascination, une acceptation et une distanciation face à toute l'acception du mot lui-même. Ainsi, le mot *analphabète* doit sa signification à sa relation diacritique aux autres mots dont il se distingue ou avec lesquels il se combine.

Malgré les typologies de l'«analphabète», malgré les stratifications de la connaissance linguistique, malgré les efforts de quadrillage, d'étiquetage, de siglage (souvent d'ordre purement administratif), malgré la clôturation, le rétrécissement de la représentation-signification du phénomène même de l'analphabétisme et de l'alphabétisation, bref, malgré toutes ces lubies classificatoires, un flou conceptuel demeure.

Les systèmes de classification employés au plan discursif passent pour des typologies, simulacres qui apparemment fonctionnent. Mais du même coup, les systèmes classificatoires enferment sans l'interroger, tout le pré-construit, tout le pré-défini de l'«analphabète».

Les sigles, les moules imposés, les étiquettes[15] s'enchevêtrent (rapport d'inclusion) et leurs signifiés sont en rapport d'intersection.

Dans le milieu de l'alphabétisation des adultes québécois, on note que des sigles «inoffensifs» peuvent, par jeux métonymiques, servir eux aussi à dénommer, à catégoriser les adultes. On part des appellations administratives qui ne désignent pas spécifiquement des «cas» d'adultes, par exemple MRS ou SAP ou BS, et on aboutit à considérer les étudiants eux-mêmes comme des «SAP», des «MRS», des «BS», etc.

Les sigles à leur façon éloignent les «analphabètes». Ces derniers sont écartés par ceux-là mêmes qui prétendent les intégrer, c'est-à-dire les alphabétiseurs qui parlent d'eux par sigles et reproduisent aussi un rejet. Les sigles fonctionnent comme les signaux d'un réductivisme qui permettent, par exemple, de ne jamais s'interroger sur ce qu'est un «TAG», sur ce qu'est le «grave» par rapport au «léger», dans un apprentissage codé, dont la nature est mal précisée. On écarte ainsi du revers de la main le rapport ténu qui existe entre la pathologie et le fonctionnement social de l'insertion (productivisme) et du rejet.

Le mot *allographe*, quant à lui, se greffe au mode analogique qui «renvoie surtout à des relations entre les individus et donc à des valeurs affectives[16]». Sans aplatir ni les différences ni les particularités de l'«analphabète», le signe-mot *allographe* rend possible une interrelation en vertu de laquelle est présent l'«analphabète» dans un autre paradigme que celui auquel s'était habitué le sens commun, la notion, l'oralité courantes qui exercent toutes trois des fonctions mutuelles. Ainsi, à une autre place du même paradigme, on trouve un autre signe que celui qui était attendu.

Par conséquent, l'«analphabète» est surtout investi socialement non pour ce qu'il est, mais pour ce qu'il représente. Il remplit donc une fonction symbolique. Avec la nomenclature et les étiquettes diverses apposées aux «analphabètes», on se retrouve pourtant devant l'un des plus cruciaux problèmes de l'alphabétisation, celui de sa définition même.

La tendance à concevoir toutes les fonctions de l'«analphabète» comme isolées, chacune dans son territoire avec ses propres bornes, à trancher la vie dans des catégories d'âge, «d'activité» et de «passivité», à privilégier des lieux de culture patentés (écoles, musées, etc.), à chercher à garantir une qualité de services (professionnalisation et spécialisation) et, enfin, la tendance à tout planifier, même l'éducation qui est pourtant un lieu intrinsèque de changement et d'imprévisibilité, rend encore plus frappante la réflexion d'Alfred Sidgwick :

> [...] la difficulté est de voir n'importe quelle raison, autre que purement accidentelle - par exemple le voeu de sauver du temps et d'éviter les difficultés - pour limiter le processus de regarder derrière les mots pour voir les détails qu'ils cachent et oblitèrent. Même sans avoir la prétention de pousser loin l'enquête, une petite réflexion montre au moins que ce pouvoir trompeur des mots a un champ d'action beaucoup plus large que le sens commun est, au premier chef, porté à s'y attendre[17].

Le catalogage, cette lubie de la désignation, ce processus symbolique qui, en nommant, s'imagine régler une section du problème de l'analphabétisme chez les adultes, maintient pourtant le mot *analphabète* dans une zone d'inanalysé et dans sa composante proprement prescriptive et coercitive. Les allographes souffrent donc souvent beaucoup plus des étiquettes que des choix limités et de l'état de dépendance associé à l'analphabétisme. Les définitions, les étiquettes des «nommeurs» officiels ou inofficiels tentant de cerner l'«analphabète» sont de petits archipels de systèmes fragmentaires, des pétitions de principe qui ont des forces panurgiques et des influences certaines au plan culturel.

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[1] Selon *Le grand Robert de la langue française* et le *Dictionnaire étymologique du français* (Éditions Robert), le mot allographe peut être employé comme un adjectif ou comme un nom commun. Ce mot est utilisé à partir du milieu du XXe siècle, et vient de allo et de graphe.

Le préfixe allo, du grec *allos* («autre»), exprime l'idée de «différence» et est usuel dans la langue savante actuelle, exemple : allophone, allomorphe, allocentrisme. L'élément graphe, du grec *graphein* («écrire», voulant dire peut-être à l'origine «inciser») pourrait être apparenté au germanique *krattôn*, qui signifie «gratter». D'où *graphê* («écriture») et *-graphia*. *Graphe* est le deuxième élément de nombreux composés savants exprimant des idées d'«écriture» ou de «description», exemple : biographe, bibliographie, géographie, etc.

En linguistique, l'allographe correspond à des graphies différentes, à des variantes graphiques dans la notation d'un même son. Par exemple, o, eau, oh, haut, aulx sont des allographes (du même son).

[2] Alfred KORZIBSKI (1981), *Time-binding, The General Theory*, Two Papers, 1924 - 1926, Lakeville (Connecticut), Institute of General Semantics, 31 pages (texte de 1924) et 60 pages (texte de 1926).

[3] André HELBO, *Sémiologie des messages sociaux, Du texte à l'image*, Paris, Edilig, 1983 (Coll. «Médiathèque»), p. 48.

[4] Cette recherche-action, dont j'ai assumé la coordination provinciale, avait été mise en opération pour faire des bilans, pour prendre du recul par rapport aux expériences vécues depuis le milieu des années 1960 au Québec. Elle visait une mobilisation locale, régionale et provinciale, une animation-terrain et une recension de données qualitatives et quantitatives, suivant un modèle siamois d'écritures auto-biographiques et de «réponses» à un guide de questionnements. La participation des organismes était volontaire. Espérant des témoignages originaux, personnels, nous nous sommes souvent trouvés devant des réponses pré-usinées. Les monographies des organismes répondants qui nous ont été acheminées étaient un produit final délayé, un discours «travaillé». Il semble que les répondants ont présupposé de nos attentes. À leur décharge, il faut comprendre leur statut, les textes étant indissociables de leurs circonstances de production. Les organismes répondaient à des «questions» et il leur fallait fournir à la fois une image et des chiffres (voir, entre autres, à l'annexe 1, les sections du questionnaire concernant le financement (section 4) et l'évaluation des apprentissages (section 7). On n'a jamais su très clairement, à part la mise en circulation d'informations, ce que le ministère de l'Éducation du Québec entendait faire avec les données recueillies.

À la question 6.4, issue de la Recherche-Action, qui se lisait comme suit : «Si vous procédez à une *évaluation des connaissances générales* (connaissance de la langue ou autres connaissances), lors de l'accueil des participants, décrivez pourquoi et comment vous l'effectuez», aucun des répondants n'a répondu qu'il prenait en compte les «autres connaissances» propres aux allographes pour être en mesure d'assurer des «services d'alphabétisation». Toute la dimension d'expériences de vie, de travail, de culture, de connaissances générales, de qualités et habiletés autres que langagières sont écartées. Ces données ne servent pas aux répondants dans l'approfondissement de la connaissance ou de la compréhension qu'ils ont de leurs populations-cibles. Cela est peut-être dû à la «valeur» plus ou moins intangible et au caractère plus qualitatif que quantifiable de ces données que l'on ne songe pas à interroger dans les pratiques quotidiennes d'alphabétisation.

[5] Les prochaines pages sont inspirées d'un rapport évaluatif de la recherche-action d'Hélène BLAIS, «Des mots et des maux : discours qui soignent», publié dans Hélène BLAIS, Jean-Paul HAUTECŒUR et Lucie LÉPINE, *Évaluations*, Ministère de l'Éducation du Québec, Direction générale de l'éducation des adultes, Direction générale de la recherche et du développement, 1988, p. 111-120.

[6] «Alpha» : diminutif du mot «alphabétisation», très usité dans le milieu éducatif québécois.

[7] À l'hiver 1987, un reportage télévisé, tourné à La Boîte à Lettres de Longueuil et au Centre Champagnat de la Commission des Écoles Catholiques de Montréal, a provoqué un tel émoi chez les participants du Centre Champagnat, que ceux-ci ne voulaient plus participer aux activités du Centre, suite à des pressions de leurs proches parents qui n'appréciaient pas du tout la réputation qu'on leur faisait d'être «analphabètes». Les apprenants ont décidé, conjointement avec leur formatrice, d'envoyer une lettre de récriminations à l'endroit de la journaliste de Radio-Canada.

[8] Voici les sections 1.4 et 6.2 du *Guide de questionnement* :

1.4 Précisez si vous vous adressez, totalement ou en partie, à des *populations spécifiques* (allophones, femmes, autochtones, ex-détenus, jeunes (16-30 ans), handicapés physiques, handicapés mentaux, incarcérés, autres...). Précisez laquelle, lesquelles.

6.2 Pouvez-vous préciser comment *se distribue le nombre total* d'adultes participants selon l'âge, le sexe, le statut socio-professionnel, l'origine culturelle (allophones, autochtones), le niveau de scolarité déclarée, etc.

[9] Hélène BLAIS, *Recherche-action sur le développement de l'alphabétisation au Québec, Synthèse provinciale*, Ministère de l'Éducation du Québec, Direction générale de la recherche et du développement, Direction générale de l'éducation des adultes, 1987, p. 40-41.

[10] Rappelons qu'à la question 6.4 du guide de questionnements, aucun des 180 répondants n'était en mesure d'affirmer qu'il faisait une réelle évaluation des connaissances générales, celles-ci n'étant jamais prises en compte pour classer les participants ou leur reconnaître des acquis autres que scolaires.

[11] Rappelons que le mot *allographe* signifie foncièrement, pour nous, qu'on ne connaît et qu'on n'écrit pas tous de la même façon.

[12] «Le problème du langage se pose aux sciences sociales d'une manière particulière, au moins si l'on admet qu'elles doivent tendre à la diffusion la plus étendue des résultats, condition de la «défétichisation» des rapports sociaux et de la «réappropriation» du monde social : l'emploi des mots du langage ordinaire enferme évidemment le danger de la régression vers le sens ordinaire qui est corrélative de la perte du sens imposé par l'insertion dans le système des relations scientifiques; le recours à des néologismes ou à des symboles abstraits manifeste, mieux que les simples «guillemets», la *rupture* par rapport au sens commun, mais risque aussi de produire une rupture dans la communication de la vision scientifique du monde social.» (Pierre BOURDIEU, *Ce que parler veut dire, L'économie des échanges linguistiques*, Paris, Fayard, 1982, p. 172)

«On a beau considérer les mots comme le simple vêtement d'un corps idéel : Peirce nous dit que «ce vêtement, on ne peut jamais s'en dépouiller complètement mais seulement l'échanger contre un autre plus diaphane». Le langage ne peut pas disparaître complètement, devenant pur médiateur de signification.» (Tzvetan TODOROV, *Qu'est-ce que le structuralisme?, Tome 2, Poétique*, Paris, Seuil, 1968 (Coll. «Points», no 45), p. 42)

«Tout membre d'une collectivité parlante trouve non pas des mots neutres «linguistiques», libres des appréciations et des orientations d'autrui mais les mots habités par des voix autres. Il les reçoit par la voix d'autrui, emplis de la voix d'autrui. Tout mot de son propre contexte provient d'un autre contexte, déjà marqué par l'interprétation d'autrui. Sa pensée ne rencontre que des mots déjà occupés.» (BAKHTINE, *La poétique de Dostoïevski*, cité dans TODOROV, 1968, p. 44)

[13] Umberto ECO, *La structure absente, Introduction à la recherche sémiotique*, Traduit de l'italien par Uccio Esposito-Torrigiani, Paris, Mercure de France, 1984, p. 119.

[14] Henri MESCHONNIC, *Pour la poétique II, Épistémologie de l'écriture, Poétique de la traduction*, Paris, Gallimard, 1973, p. 77.

[15] «[...] nommer, c'est fabriquer un nom, le nom est un instrument de la relation entre l'homme et la chose, nommer est donc fabriquer un instrument.» (Gérard GENETTE, *Mimologiques, Voyage en Cratylie*, Paris, Seuil, 1976 (Coll. «Poétique»), p. 14)

Nous pensons ici, entre autres, aux signaux en opération dans la fabrication d'une représentation-signification de l'«analphabète» qui nous conduisent à nager en plein territoire de rectification, de «classification diagnostique» des «bénéficiaires» de services d'alphabétisation :

ORTHOS : étudiants nécessitant le recours aux services de l'*ortho*pédagogue;

TAG : étudiants éprouvant des *t*roubles d'*a*pprentissage *g*raves;

MSA : *m*ésadaptés *s*ocio-*a*ffectifs;

SAP : pour *s*ervices d'*a*pprentissage *p*ersonnalisé (les adultes «s'instruisant» à leurs frais);

PDM : pour *p*ersonne *d*éficiente *m*entale;

MRS : pour *m*esure de *r*attrapage *s*colaire (population de jeunes qui sont incités monétairement à retourner aux études et à obtenir au minimum un diplôme d'études secondaires);

BS : pour personne bénéficiant d'aide sociale (*b*ien-être *s*ocial).

Dans le milieu de l'éducation, on parle de «TAG» (étiquette) sans même d'ironie.

Les étiquettes sont en partie le résultat d'un déploiement administratif dans le monde de l'alphabétisation des adultes. Cette façon de «nommer» calque la technocratie des grands moyens fournis par les media qui se truffent de beaucoup de sigles. Si bien que souvent le néophyte (et parfois l'«analphabète» lui-même) placé devant les sigles qui, en quelque sorte, le délimitent, ne sait pas ou ne sait plus de quoi ou de qui il s'agit.

[16] Jacques CORRAZE, *Les communications non-verbales*, Paris, Presses Universitaires de France, (Coll. «Le psychologue»), p. 51.

[17] «[...] the difficulty is to see any reason, other than merely accidental - such as the wish to save time and trouble, - for putting a limit to the process of looking behind words to see the details they obscure and obliterate. Even without attempting to push the inquiry far, a little reflection shows at least that this misleading power of words has a much wider range of action than common sense is at first inclined to expect». (Sidgwick, *Use of words in reasoning*, 1901, cité dans Victoria Lady WELBY, *What is meaning? Studies in the Development of Significance*, Reprint of the edition London, 1903, with an Introductory essay by Gerrit Mannoury and a Preface by Achim Eschbach, Amsterdam/Philadelphia, John Benjamins Publishing Company, 1983, p. 50-51)

DU FRANÇAIS SANS FAUTES
(FAULTLESS FRENCH)

R. Blouin

"Du français sans fautes" is mass instruction at a distance which is completely individualized. This is instruction which is entirely computer directed where the learner needs only a pencil.

After a month in operation (end of March 1990) "Du français sans fautes" had 30 000 people registered. By the time of the conference (beginning of June), the number will have climbed to 50 000. The objective is to attain 100 000 people in two years.

A simple, interesting test is mailed to the client. The client returns by mail his registration form which includes his answers to the test. These answers are analysed by computer which then provides an "orthographic portrait", (a document of about ten pages). This portrait, forwarded by mail to the client, gives the client a diagnostic overview of both his strengths and weaknesses in spelling and grammar and an assessment of the number of learning packages necessary for the client so that he/she may write flawlessly. By returning this completed, pre-addressed, stamped form, the client orders a first learning package.

A learning package consists of a document of approximately one hundred pages which requires fifteen hours of work and which in every way resembles any other distance education course (explanations, examples, learning tips, exercises, corrections) except for the fact that the content has been specifically computer generated with the client's needs in mind. Upon completion of the learning package, the client completes another test adapted to his level. This he then returns on another pre-addressed, stamped form if he wishes to receive a second learning package.

The answers are analysed by the computer which explains the diagnosis, re-evaluates the client's global performance, all the while keeping in mind the difficulties which have now been regulated and those which persist. The computer generates a second learning package adapted to the needs of the client.

In case of difficulty, the client may contact by phone, toll free, one of a team of teachers who will help him/her. The teacher may instantly obtain on the screen the pertinent information concerning the client and thus understand his progress and better zero in on his difficulty.

This program combines an androgogical approach with new computer technology and the older technology of mail and print. The student mails in written responses. These responses are typed into the computer and analysed by the computer before material which has been tailor-made and printed for the client is mailed to him/her.

This program is the fruit of six years of development, a project which took place "outside the laboratory", that is, based on a series of courses already being offered to the clientele of la Direction de la formation à distance. Approximately forty courses are now functioning using this technology.

First stage of development : computerized correction. Homework assignments completed by distance education students are computer corrected and their responses are annotated. The area of intervention is limited to the homework assignment.

Second stage of development : computerized evaluation. Homework assignments are used as evaluation instruments and other tools for analysis and processing are perfected to catch at the end of each learning stage, using uniform material, what a student has mastered and not mastered, where he has a problem, what his difficulties are and the source of these problems. The annotations returned to the student take on the significance of complementary teaching material adapted to his needs. These include other explanations, other exercises to complete, suggestions etc. The student's progression is followed by computer from one assignment to the next in order to detect whether the previous difficulties have now been resolved. That not being the case, the computer readapts by sending the student complementary material. The area of intervention is open to teaching.

Third stage of development : computerized individualized instruction. Mass-produced material has disappeared. Nothing is taught to the student unless it has been identified as the student's individual need. Teaching is designed in learning packages. At the end of each learning package there is a new evaluation, a new analysis in order to validate and define the need before generating the next learning package.

A version of "Du français sans fautes" to instruct adolescents in class is in the works. Another version on diskette is on the drawing board. The follow up to "Du français sans fautes" which focuses on French composition is at the pre-project stage. Another computerized individualized project which will offer "a self portrait in formative evaluation" is in the final phase of completion. The idea of adapting the technology for teaching written English, mother tongue, is being considered.

"Du français sans fautes", un cours grand public offert à distance entièrement personnalisée. La formation est totalement contrôlée par ordinateur et pourtant, l'usager n'a besoin que d'un crayon.

À la fin mars 1990, après un mois d'opération, les régistres du cours "Du français sans fautes" indiquent 30 000 inscriptions. Au moment de la tenue du congrès (début juin), le nombre aura grimpé à 50 000. L'objectif est d'atteindre 100 000 personnes en deux ans.

Un test simple et amusant, proposant de faire faire son portrait orthographique, est envoyé par la poste. Les personnes intéressées font parvenir ensuite le coupon d'inscription avec leurs réponses au test. Ces réponses sont analysées par l'ordinateur qui en donnera un "portrait orthographique" (document d'une dizaine de pages). Ce portrait, retourné à l'usager, lui présente un diagnostic de ses points forts et de ses points faibles en orthographe et en grammaire, ainsi qu'un aperçu du nombre de boucles d'apprentissage requis pour écrire sans fautes. En postant un coupon pré-identifié, l'usager commande un première boucle d'apprentissage.

Une boucle d'apprentissage est un document d'une centaine de pages qui demande une quinzaine d'heures de travail et qui ressemble en tous points à n'importe quel autre cours par correspondance (explications, exemples, trucs, exercices, corrigés.), sauf que son contenu a été spécifiquement assemblé par l'ordinateur en fonction de l'usager. À la fin de la boucle, il trouvera un autre test à faire et qui est adapté à son niveau. S'il désire recevoir une deuxième boucle, il doit retourner ses réponses sur un coupon pré-identifié.

Les réponses sont analysées par l'ordinateur qui précise son diagnostic, ré-évalue la performance globale de l'usager en tenant compte des difficultés qui ont été surmontées et de celles qui persistent. L'ordinateur produit une deuxième boucle adaptée à l'usager.

En cas de difficulté, l'usager peut rejoindre par téléphone et sans frais une équipe de professeurs. Sans attendre, l'on fera afficher sur l'écran les informations concernant l'usager de façon à comprendre son cheminement et mieux cerner sa difficulté.

Le programme allie l'approche andragogique aux technologies nouvelles de l'informatique et aux technologies anciennes de la poste et de l'imprimé. Ainsi, l'étudiant envoie ses réponses par la poste, les réponses sont saisies informatiquement et traitées par l'ordinateur; par la suite, la poste est de nouveau utilisée pour retourner un matériel didactique imprimé et conçu juste pour lui.

Ce programme est le fruit de six années de développement réalisé "hors laboratoire", c'est-à-dire par une série de cours réellement offerts à la clientèle de la Direction de la formation à distance. Depuis, une quarantaine de cours fonctionnent selon cette technologie.

La première étape du développement est la correction informatisée. Des devoirs effectués par des étudiants à distance sont corrigés informatiquement et les réponses commentées. Le champ d'intervention est limité aux devoirs.

La deuxième étape du développement est l'évaluation informatisée. Les devoirs sont utilisés comme instruments de mesure. D'autres outils d'analyse et de traitement ont été mis au point pour vérifier au terme d'une étape de formation, avec un matériel uniforme, ce que l'étudiant maîtrise et ne maîtrise pas, là où il accroche, ce que sont ses difficultés et la source de celles-ci. Les commentaires qui sont par après adressés à l'étudiant prennent l'allure d'un enseignement complémentaire fait expressément pour lui. Ils incluent d'autres explication, d'autres exercices, des conseils, etc. L'étudiant est suivi "informatiquement" d'un devoir à l'autre de manière à déceler si les difficultés antérieures sont maintenant surmontées. Si tel n'est pas le cas, l'ordinateur réagit de nouveau en faisant parvenir à l'étudiant d'autre matériel adapté à ses besoins.

La troisième étape du développement est la formation personnalisée par ordinateur. Le matériel uniforme disparaît. Rien n'est enseigné à l'étudiant qui n'ait été identifié comme un besoin pour lui. L'enseignement est conçu en boucles. Au terme de chacune d'elles, une nouvelle mesure, une nouvelle analyse sont apportées pour valider et préciser le besoin avant de produire la suivante.

Un dérivé du cours "Du français sans fautes" pour enseigner aux jeunes en classe est en voie de préparation. Un autre dérivé en version "disquette" est sur la planche à dessin. La suite "Du français sans fautes" portant sur la rédaction française est à l'étape d'avant-projet. Un autre projet de formation personnalisée par ordinateur et offrant "un auto-portrait en évaluation formative" est en phase finale de réalisation. L'idée d'adapter la technologie pour l'enseignement de l'anglais écrit, langue maternelle, est actuellement envisagée.

Persisting or not in doctoral study: a problematic from the adult's standpoint L. Bourdages

Nowadays, more and more adults undertake studies at the university level. Many essays have attempted to find an explanation to the important rate of drop out at both levels undergraduate and graduate (from 50% to 60%). The aim of this paper is to examine different factors influencing the persistence and the non-persistence in doctoral study from the adult learner standpoint. Some quantitative studies have identified many factors related to persistence. Generally, these factors can be put together as follows: 1) the student's personal characteristics: self-esteem, attitudes, skills, motivation, academic backgrounds, etc.; 2) the student's social environment: family support, financial support, compatibility with work, etc.; 3) academic environment: support from the thesis supervisor, support from the faculty, etc. In this paper, we present a few studies concerning this subject, then we suggest hypothesis that will allow us to go further in the study of this question.

PERCEPTION DE SA COMPETENDE A APPRENDRE CHEZ DES ADULTES, DESCHENES, André-Jacques et BOURDAGES, Louise, Télé-université[1].

De plus en plus de recherches, tant chez les enfants que chez les adultes, ont démontré que le sentiment de sa compétence en général ou dans une tâche spécifique influence les résultats de l'apprentissage. La perception qu'un individu a de sa compétence à apprendre aurait un impact sur les processus d'acquisition des connaissances et sur les processus de contrôle lors de la réalisation de l'apprentissage. Par exemple, la perception de son auto-efficacité influencerait la somme d'étude effectuée, le choix des méthodes d'étude, l'intensité et le degré d'effort cognitif fourni, la persévérance à la tâche d'étude, le degré et la sorte d'auto-contrôle de l'apprentissage. Pour mieux comprendre ce phénomène , nous avons soumis une centaine de sujets, adolescents et adultes en majorité, à un test portant sur la perception de sa compétence à apprendre. Nous présenterons le questionnaire utilisé et discuterons des résultats préliminaires. Ceux-ci seront analysés en fonction des différents groupes d'âge, de niveau de scolarité et d'occupation. Ils seront aussi exposés et discutés à partir des perceptions qu'ont les individus de leurs compétences à planifier et à organiser leur temps d'étude, à lire et à mémoriser, à se procurer de l'aide lorsque nécessaire, à prendre des notes, à satisfaire les exigences scolaires, à passer des examens, à penser de façon critique ou créative et à traiter leurs soucis personnels.

ADULTS' SENSE OF LEARNING COMPETENCE

More and more researches, as well with children as with adults, have demonstrated that sense of learning competence in general or in a specific cognitive task affects the results of learning. The perception one has of his learning competence should have impact on process of knowledge acquisition and on the ongoing processes of learning. For example, self-efficacy should affect the amount of studying exibited by students, their choices of study methods, the intensity and degree of cognitive effort, their persistence at study tasks, and the degree and kind of self-monitoring they engage in during studying. To better understand this phenomenon, a student sense of learning competence inventory was administred to groups of adults and adolescents. We will present the test used and discuss preliminary results for age, educational level and occupational status. We also discuss the perceptions sujects have of their competence on planning and organizing study time reading and memorizing, ability to obtain study help, note-taking, meeting academic requirements, exminations, critical thinking and handling worries and personnal concerns.

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THE TUTOR'S INTERVENTIONS IN DISTANCE EDUCATION AND THE DEVELOPMENT OF THE STUDENT'S INDEPENDENCE

C. Lebel & A-J Duschenes

The student support, in distance education, aims at developing the student's independence. Moreover, since the beginning of distance education, the tutor's role has always been seen as very important to support the student's learning. Therefore, the tutor should have something to do to help the student to develop his independence.

We shall first specify the concept of independence. The distance learning system may require that the student be independent. But we notice that there are many ways of interpreting the word "independence". It seems to us that it is an utopy to describe the independence as the liberty for a student to choose his learning goals and his assessments, to decide what and how he will learn, or to delimit the ressources and the evaluation procedures. Maybe it is an ideal situation, but it is not the reality of an institutional context.

In this perspective, we will define independence as the management of one or many aspects of one's learning activity. We will refer to the cognitive enterprise, using the concept of metacognition which encompasses knowledge about persons, tasks and strategies and the control of this cognitive enterprise.

On the other hand, the distance education institutions offer many frameworks, guidance and counselling ressources to their students, and the tutor seems to be one of the most important of these ressources. Many authors have tried to describe the tutor's role and functions. However, when the authors discuss about the development of the student's independence, they only make whishes or vows.

It seems to us that by using a metacognitive approach, the tutor in distance education should train the students to realize metacognitive experiences, and, doing so, to take charge of the management of their learning activities. An experience on the tutors' training in metacognitive interventions will be reported to support this assertion.

FORMER À DISTANCE DES RÉDACTRICES ET RÉDACTEURS DE MANUELS SCOLAIRES

par Claude Lebuis
professeur-rédacteur à la Direction de la formation à distance
Ministère de l'Éducation du Québec

Sous l'égide de la CONFEMEN (Conférence des ministres de l'éducation des pays ayant en commun l'usage du français), la Direction de la formation à distance (DFD), du ministère de l'Éducation du Québec, et le Centre national de formation pédagogique (CNFP) de Bouaké, du ministère de l'Enseignement primaire de Côte-d'Ivoire, parachèvent la mise au point d'un *Guide de rédaction de manuels scolaires* à l'intention des maîtres africains. Innovation de ce projet : la formation se fera *à distance*. C'est, à notre connaissance, la première fois qu'une telle expérience est tentée.

Les besoins de l'Afrique en manuels scolaires sont plus que criants. Les manuels utilisés en Afrique viennent souvent de l'étranger et ne sont pas adaptés à la réalité africaine. Le projet de *Guide de rédaction* fait suite à une série de stages de formation de rédactrices et de rédacteurs au Centre de Bouaké. Il a été décidé en 1988 de créer un cours par correspondance pour assurer la formation d'un plus grand nombre de rédactrices et rédacteurs africains.

Les deux organismes gouvernementaux qui œuvrent à la rédaction du *Guide* ont une solide expérience en conception de matériel didactique. Le CNFP a vu à la rédaction de tous les manuels scolaires du niveau primaire pour la Côte-d'Ivoire, ce qui représente une soixantaine d'ouvrages. La DFD, organisme de formation à distance relevant du MEQ, a mis au point un peu plus de 200 cours — de niveau secondaire et collégial — destinés aux adultes du Québec.

Le *Guide de rédaction de manuels scolaires* comporte quatre modules qui font le tour de la production de matériel didactique :

1° Situer un projet personnel de manuel, à la lumière d'une réflexion sur la nature du manuel scolaire et sur les rôles des divers intervenants dans la chaîne de production.

2° Concevoir un devis pédagogique complet, qui puisse recevoir l'assentiment d'un supérieur et/ou d'un éditeur.

3° Faire une recherche documentaire en profondeur et rédiger deux leçons du futur manuel, en tenant compte de nombreux critères : lisibilité linguistique et graphique, respect du milieu socio-culturel, lutte contre les stéréotypes, qualité de la présentation du manuscrit.

4° Identifier et prendre en compte les éléments d'un devis technique : vocabulaire de la typographie, de l'imprimerie; contrats d'édition, droits d'auteurs, numéro ISBN, dépôt légal; éditique, etc.

Le suivi des rédactrices et rédacteurs, sous forme de devoirs théoriques et pratiques, sera assuré par une équipe de tuteurs à Bouaké, eux-mêmes expérimentés dans la production de matériel didactique. On compte aussi mettre sur pied un suivi post-formation pour s'assurer que les apprenantes et apprenants mènent à terme leur projet.

Le *Guide de rédaction* sera prochainement édité par la DFD, à Montréal. Une expérimentation aura lieu à l'automne 1990. Le cours sera disponible en 1991. On peut également envisager la possibilité de faire traduire (en anglais et en portugais, par exemple) le *Guide de rédaction de manuels scolaires* pour qu'il puisse servir dans d'autres pays du Sud, aux prises avec des problèmes aigus de création de matériel didactique.

DISTANCE EDUCATION
FOR TRAINING SCHOOLBOOK WRITERS

by Claude Lebuis, teacher and writer
Direction de la formation à distance
Ministère de l'Éducation du Québec

Under the aegis of the Confemen (Conference of the Ministers of Education of the countries that have in common the use of french language), the DFD (Direction of Distance Education, Ministry of Education of Quebec) and the CNFP (Centre national de formation pédagogique, Ministry of the Primary Education of Ivory Coast), put the finishing touches to the writing of a *Guide on writing schoolbooks* for the benefit of african teachers. Innovation of that project : the formation will be done by distance education. It is, as far as we know, the first time that such an experience is attempted.

Africa strikingly needs schoolbooks. Those who are used in Africa often come from foreign countries and do not fit with african reality. The project of the *Guide on writing* follows string of training courses for writers at Bouaké Centre. In 1988, was decided the creation of a correspondence course to provide the training of the great majority of frenchspeaking african writers.

Two partners are working to the *Guide* : one, African, the CNFP of Bouaké; the other, a Québécois, the DFD. The CNFP has a huge experience in the creating of school materials seeing that it oversees the writing of all schoolbooks for the primary level in Ivory Coast. The DFD is also skilled in the subject : it is a distance education organism which services come under the MEQ. The DFD has already published about 200 courses.

The *Guide on writing schoolbooks* comprises four parts that surround the production of school materials :

1° To situate a personal project of handbook in the light of a reflection on the nature of the schoolbook and on the roles of varied actors in the production line.
2° To conceive a complete pedagogical estimate, that can receive the approval from a superior and/or a publisher.
3° To do a documentary research in depth and to compose two lessons of the handbook-to-be, taking in consideration many criterions : linguistic and graphic legibility, respect of the socio-cultural milieu, struggle against stereotypes, quality of the book's presentation.
4° To identify and take in consideration the elements of a technical estimate : lexicon of typography and printing; publishing contract, royalties, ISBN number, registration of copyright; desktop publishing, etc.

The follow-up of the writers by practical and theoretical homeworks will be done by a team of tutors at Bouaké, tutors themselves experienced with the production of school materials. We expect also to be able to set up a post-follow up of the training in order to be sure that the learners carry their project through to a successful conclusion.

The *Guide on writing schoolbooks* will soon be published by the DFD, in Montreal. An experimentation will take place during the 1990 fall. The course will be available in 1991. A translation of the *Guide* (in english and portuguese, for example) is also possible, so that it can be used by other countries known as "South Countries" in direct contact with acute problems of creating school materials.

Gouvernement du Québec
Ministère de l'Éducation
Direction de la formation à distance

Former à distance des rédactrices et rédacteurs de manuels scolaires

par Claude Lebuis, professeur et rédacteur
à la Direction de la formation à distance
(Ministère de l'Éducation du Québec)

Sous l'égide de la Conférence des ministres de l'éducation des pays ayant en commun l'usage du français (ou CONFEMEN), le ministère de l'Enseignement primaire de Côte-d'Ivoire et le ministère de l'Éducation du Québec pilotent la mise au point d'un *Guide de rédaction de manuels scolaires* à l'intention des maîtres africains. Il est intéressant de savoir que cette formation spécialisée se fera *à distance*. C'est, à notre connaissance, une première dans le domaine de la formation des maîtres.

Deux organismes ont été mandatés pour la création de ce cours : le Centre national de formation pédagogique de Bouaké (ou C.N.F.P.), relevant du ministère de l'Enseignement primaire de Côte-d'Ivoire, et la Direction de la formation à distance (ou D.F.D.), du ministère de l'Éducation du Québec.

Je traiterai ici des raisons qui ont motivé la production d'un tel guide de formation et je donnerai un aperçu des travaux en cours.

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Vous n'êtes pas sans connaître la situation économique très précaire de l'Afrique. Cette précarité n'est pas sans conséquences sur les systèmes d'éducation des États africains.

> Alors que dans les années 60 et 70, l'éducation avait connu une énorme expansion, l'Unesco dresse un bilan pessimiste de la décennie 80. En effet, la part de l'éducation dans le budget national a régressé dans un pays du tiers monde sur deux. Entre 1975 et 1987, dans les pays à faible revenu, les dépenses publiques de fonctionnement par élève du primaire sont tombées de 44 $ à 29 $ alors que dans les pays riches, elles passaient de 601 $ à 1 987 $. (*Nouvelles CEQ*, avril-mai 1990, p. 2)

On se doute bien que cette régression frappe les pays africains de façon particulièrement cruelle. Les coupures récentes dans le budget ivoirien de l'éducation, un exemple parmi tant d'autres, sont là pour nous le rappeler.

L'Afrique manque de tout, entre autres de manuels scolaires. L'Afrique manque non seulement de ressources pour équiper ses écoles de manuels, mais — pis encore — elle ne produit pas ses **propres manuels**, à quelques exceptions près, comme la Côte-d'Ivoire, comme on le verra plus loin. Les manuels utilisés en classe sont souvent d'origine européenne et loin de la réalité des jeunes Africaines et Africains. Imaginez ce que peuvent représenter pour eux «nos ancêtres les Gaulois» ou «la merveilleuse région du Poitou»... On retrouve également, en classe africaine, des ouvrages datant de l'époque coloniale, dont le célèbre manuel de lecture *Mamadou et Bineta*, personnages sympathiques s'il en est, mais surtout bons à «danser sous la lune»... Avec un tel matériel didactique, comment arriver à forger une identité africaine, qu'elle soit nationale ou continentale?

C'est dans ce contexte d'acculturation que la CONFEMEN a mis sur pied un projet de formation de rédactrices et de rédacteurs de manuels scolaires, dans le but de doter les pays africains (membres de la CONFEMEN) d'ouvrages didactiques qui reflètent leurs réalités, leurs valeurs.

Rappelons en quelques mots ce qu'est la CONFEMEN. Fondée au lendemain de l'accession à l'indépendance des colonies, la CONFEMEN — ou Conférence des ministres de l'Éducation des pays ayant en commun l'usage du français — est une organisation internationale qui regroupe les ministres de l'Éducation nationale des pays qui ont le français comme langue officielle, langue de travail ou langue de communication. Elle compte 29 États membres. Au sein de la CONFEMEN, on échange des points de vue sur l'éducation et on réalise des activités de coopération. Le Canada, le Québec et le Nouveau-Brunswick en sont des partenaires actifs. L'Ontario et le Manitoba s'y intéressent également. Le Québec y joue un rôle de gouvernement participant et contribue au budget et aux activités.

Le projet de la CONFEMEN de formation de producteurs de manuels scolaires remonte à 1979. On recommandait alors d'améliorer les structures de production et de formation des agents et de créer une école inter-état du livre. Des expériences de production de matériel didactique ont lieu par la suite, dont on fait le bilan en 1985 : on se rend alors compte que les manuscrits présentent des insuffisances qu'on peut attribuer au manque de formation des rédacteurs et rédactrices.

À partir de 1986, des sessions de formation en rédaction de manuels scolaires sont données au Centre national de formation pédagogique (ou C.N.F.P.) de Bouaké, en République de Côte-d'Ivoire. Le Centre de Bouaké, une unité de la Direction de la Pédagogie du ministère de l'Enseignement primaire de la Côte-d'Ivoire, est chargé (depuis 1983) de produire les manuels et autres ouvrages didactiques pour l'enseignement primaire en Côte-d'Ivoire. Il a à son actif une soixantaine de titres (manuels élèves et guides-maîtres) qui couvrent l'ensemble des matières enseignées au primaire en Côte-d'Ivoire. Le choix de ce centre par la CONFEMEN ne s'est donc pas fait par hasard.

En plus de l'État ivoirien qui a généreusement mis à contribution le personnel rédacteur de Bouaké, les gouvernements du Canada et du Québec ont participé activement à l'organisation des sessions de formation, par le biais des ministères des Affaires extérieures du Canada et des Affaires internationales du Québec et de la Direction des relations extérieures du ministère de l'Éducation du Québec. Par la suite, la Direction de la formation à distance (qui relève du MEQ) a été invitée à participer aux sessions de formation, en envoyant à Bouaké des personnes-ressources qui ont partagé leur expérience en rédaction de matériel didactique avec leurs vis-à-vis africains et avec les stagiaires.

Rappelons que la Direction de la formation à distance, communément appelée DFD, offre aux Québécoises et aux Québécois une formation de niveau secondaire et collégial, sous la forme de cours par correspondance. La DFD a présentement un peu plus de 200 cours à son répertoire, autant en formation générale que professionnelle et socio-culturelle.

C'est ainsi que 75 rédactrices et rédacteurs — originaires de l'Afrique de l'Ouest et de l'Afrique centrale — ont été formés à Bouaké par des personnes-ressources ivoiriennes et québécoises, entre 1986 et 1988. Une centaine de manuscrits ont été produits, ce qui est très encourageant pour l'avenir de l'école africaine.

Il est cependant nécessaire de former encore d'autres rédactrices et rédacteurs, entre 100 et 200, si on veut satisfaire aux besoins des pays africains membres de la CONFEMEN, principalement les pays francophones d'Afrique de l'Ouest. On se doute bien que la question des coûts d'une telle opération se pose crûment, compte tenu de la situation économique précaire des pays impliqués. Former des rédacteurs sur place, à Bouaké, coûte cher. C'est dans ce contexte qu'est née l'idée d'un *Guide de rédaction de manuels scolaires* autosuffisant et fournissant un support à distance au moyen d'une formule de tutorat. Le *Guide de rédaction* permettra d'assurer à moindre coût la formation de nouvelles rédactrices et de nouveaux rédacteurs et pourrait également contribuer à renforcer les connaissances acquises par les stagiaires déjà formés au Centre de Bouaké.

L'équipe des concepteurs du *Guide de rédaction* est la même que celle qui a assuré les activités de formation des stagiaires à Bouké, c'est-à-dire des cadres et des professeurs-rédacteurs du Centre national de formation pédagogique de Bouaké et de la Direction de la formation à distance du MEQ.

Ce cours à distance vise au premier chef les personnes œuvrant dans l'enseignement, qu'elles soient enseignantes ou enseignants, conseillères ou conseillers pédagogiques, inspectrices ou inspecteurs.

Le *Guide de rédaction de manuels scolaires*, c'est du moins son appellation actuelle, a pour objectif général de rendre l'apprenante ou l'apprenant capable de concevoir et d'élaborer le manuscrit d'un manuel scolaire éditable pour l'enseignement primaire et secondaire. Le *Guide* est divisé en quatre parties visant chacune un objectif terminal :

1er objectif :

L'apprenante ou l'apprenant situe son projet personnel de manuel dans l'ensemble des projets éducatifs nationaux, en fonction des paramètres suivants : la définition, la fonction, l'importance et les types de manuel scolaire; le rôle des organismes internationaux de coopération, dont celui de la Confemen; les rôles des divers intervenants dans la chaîne de production, particulièrement ceux du responsable de production et du rédacteur ou de la rédactrice.

2^{e} objectif :

L'apprenante ou l'apprenant conçoit un devis pédagogique (ou cahier des charges pédagogiques) complet, qui puisse recevoir l'assentiment d'un supérieur et/ou d'un éditeur.

3^{e} objectif :

L'apprenante ou l'apprenant rédige les deux premières leçons de son manuel, en effectuant une recherche documentaire et en tenant compte des critères suivants : lisibilité linguistique et graphique, respect du milieu socio-culturel, lutte contre les stéréotypes discriminatoires, qualité de la présentation du manuscrit.

4^{e} objectif :

L'apprenante ou l'apprenant doit identifier et prendre en compte les éléments d'un devis technique : vocabulaire de la typographie, de l'imprimerie; contrats d'édition, droits d'auteurs, numéro ISBN, dépôt légal, etc.

Chaque partie ou objectif terminal comporte une série d'objectifs intermédiaires dans lesquels on retrouve : la théorie avec exercices intra-textes, des exercices d'application, un diagnostic, un renforcement et une synthèse. Tous les exercices, à toutes les étapes, sont autocorrectifs.

De plus, l'apprenante ou l'apprenant aura trois «devoirs» à faire, qui couvrent les points suivants :

1er devoir :

Série de questions théoriques sur les deux premières parties du cours (nature du manuel scolaire et devis pédagogique) et rédaction d'un devis pédagogique.

2ᵉ devoir :

Série de questions théoriques sur la question de la lisibilité; remise d'une version révisée du devis pédagogique (à partir des commentaires du tuteur ou de la tutrice); enfin, présentation d'une première leçon du manuel en projet.

3ᵉ devoir :

Dernière série de questions théoriques sur des notions techniques; remise d'une version révisée de la première leçon ainsi du texte de la deuxième leçon; enfin, présentation de la première version d'un devis technique.

Les apprenantes et les apprenants sont suivis par un tuteur ou une tutrice, en poste à Bouaké, qui assurent la correction des devoirs à chaque étape. Il va sans dire que ces tutrices et tuteurs ont de l'expérience en rédaction de manuels scolaires.

Une attestation de formation sera remise aux participantes et aux participants qui se seront acquittés de leurs travaux. Les organisateurs du cours espèrent également assurer un suivi post-formation, afin d'aider les rédactrices et rédacteurs à mener à terme leur projet (trouver preneur auprès d'une maison d'édition et terminer la rédaction).

L'édition du *Guide de rédaction de manuels scolaires*, assurée par la Direction de la formation à distance, sera complétée au cours de l'été 1990 et sera testée avec un petit groupe d'apprenantes et d'apprenants africains dans les trois domaines dévolus à l'enseignement primaire : le français, les mathématiques et l'éveil (sciences de la nature). La version finale, révisée à la lumière de l'expérimentation, devrait paraître au cours de 1991.

On peut également envisager la traduction du *Guide de rédaction de manuels scolaires* — en anglais et en portugais, par exemple — pour d'autres pays africains et même pour d'autres pays du Sud...

Comme vous le voyez, le *Guide de rédaction de manuels scolaires* est porteur de grands espoirs. Il faudra cependant être vigilant et assurer d'abord l'implantation du cours dans tous les pays africains membres de la CONFEMEN. C'est là une responsabilité qui incombe tout autant aux pays africains qu'aux pays du Nord membres de la Conférence.

Une fois le *Guide* édité, tout se déroulera *sur le terrain*, au moyen d'un suivi opéré à partir du Centre de Bouaké. Incidemment, par voie d'entente entre le gouvernement de la Côte-d'Ivoire et la CONFEMEN, le Centre de Bouaké est en voie de devenir un centre international, panafricain, pour la formation du personnel enseignant et pour la production de matériel didactique. C'est là un gage de succès pour l'implantation du *Guide de rédaction de manuels scolaires* . Il faut espérer que la récession économique qui frappe actuellement l'Afrique ne sera pas un frein à la mise en marche du projet et à la mise au monde de manuels scolaires *par* et *pour* l'Afrique.

Pilot project for francophone cooperation
LA FORMATION A DISTANCE MAINTENANT
(Distance Education Now)
a learning experience of distance education

by

Bernard Michaud and André-Jacques Deschênes

Télé-université

ABSTRACT

In the perspective of the founding of the Consortium International Francophone de Formation à Distance (CIFFAD), Télé-université offers, since November 89 and till June 90, a graduate course entitled La formation à distance maintenant. The course is followed at a distance by 255 adults, most of them trainers of trainers from 17 francophone institutions in 12 countries, the greater part in Africa. It aims at the acquisition and the development of knowledge and abilities in distance education.

After having described the clientèle, we will present the course goals, the most important contents, the pedagogical strategy, the learning activities and the students support. The pedagogical team has paid special attention to proposing to the students a reference framework and tools to manage their own learning procedure and opportunities to think about the possibilities of transfer regarding their institution's particular environment.

Then, we will discuss the training of the institutions' delegates whose role is to assist the students on cognitive, affective, motivational and metacognitive plans and to provide means to maintain a relationship between the pedagogical team and the student groups overseas.

At last, we will discuss a series of questions on the meaning of autonomy related to learning and so often presented as an essential characteristic of distance education and conclude on possibilities of cooperation between institutions established in such different contexts.

L'ÉDUCATION DES ADULTES ET LES COMMUNAUTES CULTURELLES DANS LES COMMISSIONS SCOLAIRES DU QUÉBEC

Monique Ouellette*

An exploratory research was conducted in the Spring of 1989 in order to identifiy the adult immigrant clienteles in Quebec school boards and get a picture of the state of education in muticultural classes. Over 6000 students and 15 adult education services filled out two questionaires.

There is, in most services, much openness and a genuine desire to serve the immigrant clienteles adequately and equitably. But interculturalism is ill-defined and the principles of andragogy sometimes misinterpreted, giving rise to contradictory positions and actions.

The greeting is one of *integration* —an invitation to get to know and adopt Québec culture— but not yet one of *acceptance* —getting to know the cultures of immigrants and accepting to change at their contact. Our generosity is myopic. There is a need for direction from the Department of Education and training must be offered to adult education personnel to develop their intercultural competence. Research is also needed to gain a better knowledge of the situation.

La problématique

Les clientèles des communautes culturelles sont de plus en plus présentes en éducation des adultes dans les commissions scolaires, mais celles-ci les connaissent peu. Elles ont des portraits individuels mais non des portraits collectifs qui leur permettraient de comprendre leurs besoins et leurs difficultés particulières.

Les commissions scolaires sont conscientes que le système est conçu en fonction de clientèles homogènes *de souche*

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et s'efforcent de faire les ajustements, les adaptations qu'elles croient susceptibles d'améliorer le service aux clientèles immigrantes*. Mais on est incertain quant à la direction à donner à ces ajustements.

L'identité québecoise est souvent remise en question par les immigrantes et immigrants, ce qui ajoute à l'inconfort: on veut bien respecter l'affirmation de leurs cultures, mais qu'en est-il de la sienne?

Des rapports de comites d'étude et des avis du Conseil superieur de l'education (CSE) traitent de l'éducation interculturelle, surtout chez les jeunes. En particulier, le CSE parle du droit à la différence, de *l'accueil d'intégration* —inviter les gens des communautes culturelles à connaître et partager notre culture, nos valeurs— et de *l'accueil d'acceptation* —vouloir connaître et partager leurs cultures, leurs valeurs et accepter de changer à leur contact pour construire une nouvelle culture.

La recherche

Les questions que nous posons sont les suivantes: quelles sont les clientèles adultes des communautes culturelles dans les commissions scolaires du Quebec, et quel accueil fait-on à leur différence?

Pour les fins de cette recherche, l'éducation interculturelle chez l'adulte est vue comme le processus d'apprentissage et de réflexion critique sur sa réalité en vue d'un accueil actif de l'ensemble des cultures presentes dans son milieu. Par accueil actif, nous entendons un accueil qui soit à la fois d'intégration et d'acceptation.

La recherche a eté faite pour le compte de la Direction génerale de l'éducation des adultes, du ministère de l'Éducation du Quebec, avec la Commission scolaire Sainte-Croix. Nous avons par la suite retravaillé à titre personnel l'analyse et les conclusions.

Un questionnaire a été administré à 6 117 adultes nés à l'étranger dans 14 commissions scolaires à travers la province; les 18 questions objectives étaient d'ordre démographique, socioculturel et scolaire. Les réponses ont été analysees en fonction de leur importance scolaire.

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* Nous utilisons le mot *immigrant* faute d'un terme plus adéquat; les clientèles étudiees sont celles nées à l'étranger.

Un second questionnaire a été rempli par les services d'éducation des adultes de 15 commissions scolaires; les 25 questions semi-ouvertes portaient sur la perspective, les services offerts, la pédagogie (andragogie), le personnel, les clientèles et le financement.

Les donnees objectives - la clientèle

Les donnees, presentées en 32 tableaux, montrent que la clientèle provient de 113 pays: ⅓ des Antilles, ¼ d'Asie et ¼ d'Amérique latine. Les femmes sont majoritaires —pres de 60%—, elles sont moins scolarisees et ont moins d'emplois que les hommes.

Cette clientele est pauvre: les 3/4 ont un revenu familial de moins de 20 000$, et la moitie, de moins de 10 000$. On travaille moins ici quand dans le pays de naissance et le travail demande moins de qualifications. Les 2/3 travaillent en français; mais plus on est scolarise, plus on travaille en anglais, sauf si l'on a une scolarite universitaire.

La clientèle est jeune: 85% a moins de 45 ans, et elle est d'arrivée récente: la moitié est ici depuis 1985, les 3/4 depuis 1980. Plus on est jeune et d'arrivee récente, plus on est scolarisé. La scolarité est assez semblable à celle de l'ensemble du Quebec: la moitie, environ, n'a pas terminé le secondaire.

La clientèle antillaise (70% sont des femmes) est la moins scolarisée: la moitié est en Alphabetisation, soit 20% de la clientèle de ce programme. Les clientèles qui parlent une langue s'ecrivant dans un alphabet non latin comptent pour 28% de la clientele de Langue.

Enfin, les 3/4 de la clientèle immigrante passent plus de 3 mois dans les centres d'éducation des adultes. Les deux-tiers des femmes y passent plus de 12 mois.

Les constats

1. On rejoint surtout les clientèles immigrantes jeunes et nouvellement arrivées. Les clientèles italiennes, grecques, chinoises, de l'Europe de l'Est, par exemple, fortement implantees, plus âgées et moins scolarisees ne sont pas rejointes.

On a peu d'outils pour connaître les clientèles immigrantes du territoire, les identifier, connaître leurs besoins. On

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manque de connaissances sur les tendances migratoires. On accepte ces clientèles comme elles viennent, mais on ne peut prévoir.

2. La très grande majorité des services d'éducation des adultes font preuve d'ouverture a l'interculturel. On est en recherche des meilleurs façons de desservir ces clientèles, de comprendre leurs cultures pour adapter ses services, sa pédagogie.

Mais on définit peu et mal l'interculturel. L'on s'en tient souvent à gérer les différences. A la question sur l'impact de ces clientèles sur le services, la plupart on répondu en termes de problème avec lequel composer.

L'expérience migratoire n'est pas vraiment prise en compte et n'est vue que comme problème d'adaptation au pays. On semble ignorer le passé des immigrantes et immigrants: ils sont vus dans une perspective étroitement immédiate.

3. On a une vision *individualisante* de l'éducation. L'enseignement individualisé, tel que pratiqué, met l'accent exclusif sur l'autonomie des personnes: une valeur du Nord, par opposition à la réalité de la valeur collective, pour le Sud; les deux paraissent mutuellement exclusives.

L'andragogie fait considérer tous les adultes comme des individus particuliers; les immigrantes et les immigrants le sont donc aussi et on les traite comme tels. Mais elle fait aussi prendre en compte l'ensemble de l'expérience de l'individu, dont l'aspect social: l'aspect collectif de la culture en fait partie intégrante, mais il est en général ignoré.

On insiste sur son désir de traiter les immigrantes et les immigrants *comme tout le monde*, pour faire preuve d'égalitarisme, mais en dernière analyse, *tout le monde*, ce sont les Québécois *de souche* et les différences sont occultées. L'équité n'est pas respectée.

4. La pédagogie —andragogie— est conçue en fonction des clientèles *de souche*. Les méthodes, instruments de mesure et d'évaluation, le matériel didactique sont considérés comme étant culturellement biaisés et donnent beaucoup de fil à retordre aux services. On adapte avec les moyens du bord, sans expertise andragogique ou interculturelle, ce qui donne lieu à un *rafistolage* pédagogique frustrant pour tout le monde.

Les cours de langue sont déficients: il n'y a pas de mise à niveau entre le français, langue seconde et langue maternelle, pas assez de temps alloué, et le programme a été conçu en fonction de clientèles anglophones ou francophones, mais non allophones.

5. Les personnels sont en très grande majorité Québécois *de souche*. On compte très peu de personnes issues des communautés culturelles, les personnels ont été formés dans des milieux homogènes *de souche*. L'éducation des adultes est une chasse gardée.

6. Le financement handicape les efforts vers l'interculturel. Lui aussi est pensé en fonction des clientèles homogènes *de souche*. Les aspects administratifs ne sont pas adaptés : les ratios, le nombre d'heures sont à repenser. Les clientèles immigrantes ont besoin de plus de temps à l'inscription, dans les cours, pour les suivis, etc.

Les conclusions

Présentement, l'accueil fait à la différence en est un d'intégration uniquement. On fait beaucoup d'efforts —désordonnés, faute de moyens— pour accueillir les immigrantes et les immigrants et les initier à notre culture. Mais du progrès reste à faire : on n'en est pas encore à se poser des questions sur notre culture et à accepter de changer.

On les accueille à notre table, on se renseigne sur leurs habitudes alimentaires, mais on n'a pas encore pensé à s'entendre avec eux sur un nouveau menu. On veut apprendre d'eux pour adapter notre pratique éducative, mais on n'a pas encore pensé à remettre en question notre pratique culturelle. Il s'agit moins d'un refus que d'inconscience, on a la générosité myope. La fragilité de l'identité québécoise sert-elle de barrière à l'accueil d'acceptation?

Les services d'éducation des adultes ont besoin, de la part du Ministère, d'une ligne directrice relativement à l'éducation interculturelle, . Et surtout, ils ont un très grand besoin de formation tant andragogique qu'interculturelle pour mieux répondre à l'ensemble de leurs clientèles.

Cette recherche exploratoire est un premier pas. D'autres recherches sont nécessaires sur les perceptions des formatrices et formateurs, et des étudiantes et étudiants; sur le racisme et la discrimination; sur l'aspect pédagogique (notamment, sur la pratique de l'enseignement individualisé en milieu pluriculturel), sur les expériences étrangères.

L'AUTONOMIE AU FEMININ

Vers une définition opératoire du concept de l'autonomie appliqué à la femme.

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ABSTRACT
This paper is an attempt to reach a behavioral picture of an autonomous woman. It is based on the analysis of 117 questionnaires distributed for a pilot research.

Les données qui suivent sont le résultat d'une enquête-pilote au cours de laquelle un questionnaire (complété sur base volontaire) demandait aux participants de décrire cinq situations concrètes montrant une femme faisant preuve de comportement autonome. Il s'agit ici d'une première tentative de rejoindre une définition opératoire de l'autonomie de la femme.

117 questionnaires ont été analysés. Les données démographiques sont les suivantes :

- Sujets féminins : 86 " masculins : 31
- Age : distribution 20 à 60 ans
  Moyenne totale : 36,7 ans
  Moyenne des femmes : 38,4 ans; des hommes : 35,9 ans
- Pays de naissance :
  Canada : 82 Etranger : 32
  92 déclarent le Canada comme pays où ils ont vécu le plus longtemps.
- Niveau éducationnel :
  B.A., Ph.D., M.D., D.E.C., secrétaire, étudiant, chef de service
- Occupations :
  Professionnels : infirmière, service social, psychologue, avocat, diététiste, interprète
  Poste de direction : coordonateur, ressources humaines
  Femme au foyer (1)

Après analyse, les réponses ont été regroupées en huit catégories présentées ci-dessous en ordre arbitraire : Autonomie 1)financière, 2)sexuelle et corporelle, 3)occupationnelle/professionnelle, 4)sociale, 5)pratique, 6)relationnelle, 7)intellectuelle et 8) développement personnel. Dans chaque cas, les commentaires s'appuient sur des exemples typiques tirés des questionnaires.

1- Autonomie financière

L'importance de pouvoir gagner sa vie, subvenir à ses besoins financiers et gérer son propre budget est amplement soulignée. La gestion des investissements est également mentionnée. Le partage des dépenses d'un couple ou d'une famille est envisagé de même que l'entière prise en charge des enfants, suite à une séparation.

- "Subvenir à ses propres besoins financiers et à ceux de ses enfants, s'il y a lieu."
- "Owning and managing her assets."

2- Autonomie sexuelle et corporelle

Dans cette rubrique, l'accent est mis sur le sens d'appropriation de son propre corps à tous les niveaux : médecine et type de traitement, d'avoir des enfants, droit de refuser une relation sexuelle. Retarder la décision d'avoir des enfants pour cause d'études ou de carrière devient un choix possible.

La femme se donne aussi le droit d'exprimer son désir sexuel et de prendre l'initiative de le satisfaire avec un partenaire.

- "Une femme qui peut fermement refuser des avances sexuelles d'un homme qui ne lui plaît pas.
- "Within a stable and committed relationship, to be able to choose to have children or not - if so, when.
- "A woman deciding to delay or omit childbearing in order to pursue career goals.
- "Respecter son corps - Relation sexuelle quand elle ressent le désir et non pas l'accepter en fonction du goût du partenaire.

1- Autonomie occupationnelle/professionnelle

Le retour sur le marché du travail ou aux études est un thème fréquent, accompagné du désir de faire des choix en fonction d'intérêts personnels.

Par ailleurs, l'éventail des choix devient plus étendu; il inclut des occupations traditionnellement masculines comme, par exemple, la politique, l'ingénierie, l'accès à des postes de menuisiers, de cadres. Les femmes se voient aussi prendre des initiatives et fonder leurs propres entreprises.

- "Ghislaine, 50 ans, a décidé de retourner sur le marché du travail après 20 ans à la maison, sans avoir à priori, l'encouragement du mari et des enfants."
- "At the age of 30, I decided to evaluate my life and felt that going back to school was a mature thing to do, as it would serve me a better life in many years from now. I did this against my father's will (he thinks women should only marry and have children and not spend foolish money and time in school). I had the courage to stand up to him and do what I felt was right for me."

4- Autonomie sociale

Cette catégorie touche à toute l'organisation des activités sportives, de loisirs, de vacances : être capable d'en prendre charge, de partir seule ou avec des amies, ou d'aller au "pub" toute seule.

Choisir ses relations, avoir son groupe d'amies et le maintenir même si le partenaire ne s'entend pas bien avec certaines d'entre elles.

Il s'agit aussi, par ailleurs, d'être capable de tolérer la solitude, de se sentir bien, même seule.

- "Huguette, 40 ans, décide d'aller à un spectacle ou manger au restaurant, même si elle est seule.
- "Etre capable de développer des aspects de sa vie, de sa personnalité, de faire des activités qui ne sont pas forcément en accord avec celles du conjoint sans pour cela chercher à le changer, lui.

5- Autonomie pratique

Dans cette catégorie nous retrouvons des propositions très concrètes telles que l'entretien de la maison y compris la rénovation et la menuiserie, ceci étant souvent associé à un travail à l'extérieur. La possibilité d'avoir son propre appartement, de le décorer selon son goût personnel et d'y vivre seule.

Enfin, tout ce qui concerne l'achat et l'entretien d'une auto est également compris.

- "Jacqueline, mariée, dans la cinquantaine, apprend à conduire l'auto pour ne pas toujours dépendre de son mari pour se déplacer.
- "Une femme qui peut régler elle-même les problèmes de mécanique de sa voiture, les travaux de réparation à la maison. Attention: je ne dis pas nécessairement par elle-même."

6- Autonomie relationnelle

Concerne les relations avec les deux sexes et comprend l'idée de choix, de prise d'initiatives, tant pour entamer une relation que pour la terminer, si celle-ci devient trop pénible. Face à la séparation, il s'agit de se prendre en main, même si la peine est profonde; ceci implique l'acceptation de la solitude. Par ailleurs, dans une relation intime, la capacité de s'y abandonner sans crainte est soulignée, ainsi que le partage et le don de soi-même.

Enfin, au niveau familial, il s'agit de négocier le partage des tâches domestiques et de ne pas garder le monopole de la gestion de la vie familiale.

- "Quand elle prend l'initiative d'une relation amoureuse.
- "Une femme qui préfère rester seule et assumer sa solitude plutôt que de s'associer pour être considérée moins marginale.
- "Marthe quitte un mari avec lequel elle n'est pas heureuse et refait sa vie seule, prend son fils à sa charge, gagne sa vie."

7- Autonomie intellectuelle

Consiste à avoir le courage de ses opinions, de ses idées, de ses valeurs, même si elles sont peu populaires et d'être capable de les défendre. Cela touche la capacité de faire des choix, de prendre des décisions, de se fixer des objectifs et de les poursuivre.

Il s'agit aussi de ne pas être à la merci de la mode et de la publicité.

- "Michelle est une femme capable de s'affirmer dans ses contacts avec les autres. Elle est en sécurité dans ses convictions, ses idées personnelles, dans ses -incertitudes- également. Elle se définit par rapport à elle-même et non par rapport aux autres."
- "Refuser de suivre des modes vestimentaires car cela ne va pas avec sa personnalité."

8- Autonomie et développement personnel

Il s'agit d'essayer de se connaître, de prendre conscience des besoins personnels et d'entreprendre les actions nécessaires afin de les satisfaire. Cependant les besoins des autres sont aussi compris et ceci à divers niveaux : matériel, émotif, intellectuel et spirituel. Avoir des buts, des projets et les remplir.

Pour plusieurs il s'agit souvent d'allier plusieurs rôles en même temps, surtout dans le cas de mères séparées : être parent, travailler pour subvenir aux besoins de la famille, étudier.

Mentionnons l'idée de garder son propre nom et le rejet de la position : "Mme Untel, femme de ...".

- "Parce qu'elle sait que son temps est précieux, une femme autonome va planifier son temps en fonction de ses valeurs, priorités, afin de se réserver une qualité d'attention, d'échanges avec ses enfants et faire ce qu'elle aime."
- "A working mother who balances her life and achieves autonomy by being able to divide herself successfully between work, family and play."
- "Identifier un besoin et s'arranger pour y donner satisfaction."
- "Savoir ce que l'on veut, choisir et agir en conséquence. Savoir négocier avec soi-même ou les autres afin de bien assumer ses choix."

Perception du profil de la femme autonome

L'image de la femme autonome qui se dégage de nos résultats offre les caractéristiques suivantes :

La femme autonome est une personne qui se prend en charge et décide de se réaliser en tant qu'individu. Pour ceci, elle doit faire des choix, prendre des initiatives, même des risques et en assumer la responsabilité. C'est une personne qui tient à gérer son style de vie et qui se fixe des objectifs qu'elle entreprend de réaliser.

Parmi les qualités qu'elle recherche, nous trouvons la détermination, l'affirmation de soi, la confiance en elle-même, l'efficacité, la compétence. Surtout, c'est une femme qui s'accepte et qui se sent bien dans sa peau.

WORKPLACE LITERACY ASSESSMENT TOOLS

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ABSTRACT

In setting up a workplace basic skills program one of the most important elements is the assessment of the individual employee. Because this field is still evolving, research on different instruments used in these programs is sketchy. However, evaluating the appropriateness of existing literacy instruments for use in workplace basic skills programs may provide some insight into further test development strategies. A technical review of three such instruments is presented here.

RÉSUMÉ

L'un des aspects les plus importants à considérer lors de la mise sur pied d'un programme de formation de base au travail est l'évaluation de rendement du personnel. Étant donné que ce domaine est encore en évolution, la recherche sur les différents tests utilisés dans ces programmes est incomplète. Cependant, une évaluation de la pertinence des tests de capacité à lire et à écrire existant à l'intérieur des programmes de formation de base au travail peut fournir des stratégies pour le développement de nouveaux tests. Une revue technique de trois de ces tests est présentée ici.

The impact of adult illiteracy in the Canadian workforce has become increasingly visible. There now exists a growing gap between the demands needed in the workplace and the skills resident in the workforce. In order to move towards helping Canadian workers obtain the necessary skills needed for full productivity several key questions require discussion. Of particular interest to this investigation are the following two questions: what are the basic skills required for an adaptable workforce and how do employers and workplace literacy providers determine which employees require basic skills training? In an attempt to provide relevant information on these issues, this investigation examined the appropriateness of frequently used literacy-related assessment tools for workplace basic skills training.

Workplace Literacy Requirements

Because the literacy demands of the workplace are different from general literacy requirements, researchers have begun to identify the basic skills individuals need in order to enter and progress in the workplace. For example, Hull and Sechler (1987) examined the nature and extent of adult literacy needs in several major U.S. corporations. Results from the study indicated that basic literacy skills often serve as prerequisites to the learning of more technical knowledge. This knowledge is specific to types of equipment and industries but the underlying skills tend to be somewhat generic. Company managers, instructors and union trainers reported that the types of skills needed to enter and progress on the job could be classified into five major categories: mathematics, reading, writing, listening, and speaking.

Basic workplace research conducted by the American Society for Training and Development and the U.S. Department of Labour also examined the skills needed in the workplace. Carnevale, Gainer, and Meltzer (1988) indicated that more recently employer complaints have focused on serious deficiencies in areas that include problem solving, personal management, and interpersonal skills. In a pioneering attempt to conceptualize the skills employers want, the researchers developed a framework which consists of seven skills groups. These groups include: 1) learning to learn, 2) 3R's, 3) communication, 4) creative thinking and problem solving, 5) goal setting - personal and career development, 6) negotiation, teamwork, and 7) leadership. The authors propose that this framework is a prescription for a well-rounded worker who has acquired a number of discrete skills and who has the ability to acquire more sophisticated skills when necessary.

Recently, in a Canadian context the Ontario Ministry of Skills Development surveyed 329 employers across nine industrial sectors ranging from manufacturing to service hospitality. According to Shields, Embree, Taylor, and Wallace (1989) the purpose of the investigation was to develop a training profile reflecting the skills, competencies, and tasks actually performed in the workplace. The goal of the project was to develop an integrated curriculum accommodating the basic training needs for client groups bound directly for employment and those wishing to qualify for skills training, apprenticeship or post-secondary programs. Occupational literacy skills needed to enter and progress on the job were classified into five major categories: communications (reading, writing, and other linguistic competencies), mathematics, science, computer literacy, and work adjustment.

Together, these studies provide a clear indication of the basic skill categories required of trainees and employees to either enter the labour market or perform effectively on the job. There also appears to be a general consensus that within each major category or group there are articulated lists of specific skills. As Hull and Sechler (1987) point out skill lists are critical tools for personal managers, industrial trainers, and workplace literacy instructors. Basic skill lists help these people relate to a) changing job requirements to needed employee skill levels, b) assess the skill levels of job applicants and existing employees to determine how well those skills match the job requirements for hiring and advancement, c) identify both group and individual basic skill deficiencies in order to plan workplace literacy training programs, and d) analyze the effectiveness of such courses or programs. Based on the findings of the previously discussed research on workplace literacy requirements, an attempt has been made to develop a Basic Skills Profile (Figure 1). This profile is a compilation of the major skill categories with examples of specific skills drawn from evidence in the Ontario workplace. The full range of specific skills are not included here but rather only some of those most frequently cited by employers. The profile may serve to provide a conceptual framework for examining the following tests.

Technical Review of Literacy-Related Assessment Tools

In setting up a workplace basic skills program one of the most important elements is the assessment of the individual employee. Because of the recent Canadian developments in this area, research on the different assessment tools used in workplace basic skills programs is sketchy. To date no Canadian tests have been developed to identify proficiencies or deficiencies of employees for workplace basic skills training. However, evaluating the appropriateness of existing instruments for use in such programs may provide some insight into further test development strategies. Ten instruments frequently used in adult literacy and basic education programs in adult education centres, technical and vocational schools, community colleges, school boards, and other literacy organizations were reviewed in the full report. Three will be presented here. These tests include: The Canadian Adult Achievement Test (CAAT); Tests of Adult Basic Education (TABE) - Forms 5 and 6; and The Gates-MacGinitie Reading Tests (GMRT) - Canadian Edition. In the full report, each test was reviewed under three categories - test content, test development, and test usability. The purpose of the test and type of items or subtests employed was described under the heading test content. The procedures used to develop the test norms, grade equivalents, reliability, and validity evidence were presented under the heading test development. An evaluative statement was made under the heading test usability. It indicated the appropriateness of the instrument in the assessment of the essential basic skills for the workplace as discussed in the preceding section. An abridged version of that discussion appears here. The test reviews are based on information from the actual test, the test manuals and administrator's guidelines, technical bulletins, a literature search, the Mental Measurements Yearbook, and interviews with instructors in adult literacy and basic education programs.

The Canadian Adult Achievement Test

Test Content: The Canadian Adult Achievement Test (CAAT) is a battery of tests designed to measure the level of educational achievement among adults. The CAAT was developed to fill the need for an instrument which would better meet the assessment requirements of national training programs. The three levels of the CAAT, like the Adult Basic Learning Examination (ABLE), were developed to accommodate segments of twelve years of formal education. Level A is for adults who have had from one to four years of formal education. This level includes five subtests: vocabulary, reading comprehension, spelling, number operations, and problem solving. Level B is for adults who have had from five to eight years of formal education and includes six subtests: vocabulary, reading comprehension, spelling, number operations, problem solving and mechanical reasoning. Level C is for adults who have had at least eight years of formal education and may or may not have graduated from high school. Level C includes the same subtests as Level B as well as a Language Usage subtest and a Science subtest. Like the ABLE, the CAAT vocabulary subtests include words sampled from applied or general vocabulary, from vocabulary of the physical and natural sciences and from vocabulary of the social sciences. Like the ABLE, the CAAT reading comprehension subtests for Level B and C include material of a functional nature and material of an educational nature. As stated by the test authors a core of test items are common to both the CAAT and the ABLE.

Test Development: The test authors state that because there is still no suitable criteria for defining the population of adults across Canada for whom the CAAT would be appropriate, it was decided that CAAT research would be conducted with a number of adult groups whose characteristics would define the "users" of this type of instrument. The CAAT norms are the results of the collection of data from volunteer users (N=5,700). This standardization procedure does raise serious concerns about the adequacy of the sample. A few of those concerns are mentioned here: 1) the percentage of females taking Level C was higher than the percentage taking Level A and B, 2) most of the participants were under 30 years of age and there were no participants over 40 years taking Levels B or C, 3) overall, the Western and Atlantic region provinces make up 79% of the total sample. The manual contains guidelines for interpreting the content-referenced scores, scaled scores, percentile ranks, and grade equivalents. However, the grade equivalents are based on actual scores of students tested in the U.S. during the development of ABLE. These grade equivalents were obtained by equating the CAAT subtest to the Stanford Achievement Test series.

Test Usability: Although the CAAT measures educational achievement of adults who have had varying amounts of formal schooling and provides a grade equivalent, it is one of the more usable existing literacy tests for a workplace environment. The content of some of the items in the reading, comprehension, problem solving, and mechanical reasoning subtests correspond to work-related topics. When examined against the Basic Skills Profile the CAAT measures only indirectly a small number of the specific workplace competencies.

Tests of Adult Basic Education Forms 5 and 6

Test Content: The Tests of Adult Basic Education (TABE), Forms 5 and 6 are norm-referenced tests designed to measure achievement in reading, mathematics, and spelling. The test authors state that TABE 5 and 6 focus on the basic skills required for a person to function in society. The instrument has seven sections which include reading vocabulary, reading comprehension, mahematics computation, mathematics concepts and applications, language mechanics, language expression, and spelling. There are four overlapping levels with estimated grade ranges: Level E (Easy), range (2.6 - 4.9), Level M (Medium), range (4.6 - 6.9), Level D (Difficult), range (6.6 - 8.9), and Level A (Advanced), range (8.6 - 12.9).

Test Development: Test authors maintain that items are based on educational objectives and broad process classifications. The content categories were defined by examining adult education curriculum guides, published texts, and instructional programs. Vocabulary difficulty was controlled by reference to Basic Reading Vocabularies and the Living World Vocabulary. Norm data are based on 6,300 students from four types of programs in the U.S.: adult basic education programs (including literacy and pre-GED), adult offender programs, juvenile offender programs (juveniles sixteen years or older) and vocational/technical training programs. Norms are reported for each group. Two thirds of the sample were taken from Asian, Black, and Hispanic groups with 49% of the examinees in the 15-24 age group. Manual scoring is moderately complex and time consuming. The number correct on each section is converted to a scale score percentile or grade equivalent by looking in the appropriate norm tables. Grade equivalents are provided through the calibration and equating of TABE 5 and 6 to the California Achievement Tests, Form E (CAT-E). Kuder-Richardson Formula 20 coefficients range from .71 to .93 and standard errors of measurement are reported. However, the data were based on the administration of the tryout tests, which are somewhat longer than the final TABE tests. Limited validity data is reported in the manuals. The scores on the TABE have correlated moderately (.55 to .64) with comparable scores on the GED.

Test Usability: In terms of workplace usability one of the strongest features of the TABE is that the items are adult in content. The content categories were defined by examining adult education curriculum guides, published texts, and instructional programs. Although the test has an academic orientation some of the specific competencies outlined in Skill Group 1 and 2 of the Profile are indirectly associated. However, the test would not be able to provide information on any of the specific skills mentioned under creative thinking, personal management, and teamwork.

The Gates MacGinitie Reading Tests Canadian Edition

Test Content: The Gates-MacGinitie Reading Tests (GMRT), Canadian Edition consist of seven levels which cover grades 1 through 12 and include vocabulary and comprehension subtests. They are norm-referenced tests. For Basic R and Levels A and B, vocabulary is said to be primarily a test of decoding skills. Learners must select the word that goes with a picture from among choices that look and sound rather alike. For Levels C through F vocabulary is tested by having learners select the correct meaning for a printed word; as a result, the vocabulary test for these levels is primarily a test of knowledge and not a test of decoding skills. Thus, the Vocabulary tests for Levels C through F represent a somewhat different skill than what is measured at the lower levels. Vocabulary items were selected from 16 commonly used reading series for grades 1-3 and from recognized lists of words frequently used in school reading materials. The comprehension subtests for Basic R and for Level A and B require learners to select a picture that answers questions or matches the information given in a short passage. For Levels C through F students must read a passage and answer two or more questions about it. The comprehension subtests at all levels involve both literal and inferential questions, but the percentage of inferential questions increase in Levels D, E, F. The subject matter content of the Comprehension Tests emphasize material from the humanities, social sciences, the natural sciences or narrative material. The selections included range from current materials by contemporary writers to important timeless writings.

Test Development: To construct the norms, a sample of 46,000 Canadian students was tested from 10 provinces and the Yukon Territory. In provinces with large French speaking populations, English speaking students constituted the norming groups. The sample appears to have been carefully selected to be representative of Canadian students and the manual contains adequate guidelines for interpreting the standard scores, percentile ranks and grade equivalents. Although the vocabulary and comprehension subtests are said to measure two somewhat different abilities, no information is available in the manual to support this claim. For Levels A to F split half reliability coefficients for vocabulary range from .85 to .94 and for comprehension from .85 to .92. For Levels B through F, these coefficients are only given for

Form 1. No information is given on reliability for the total scores on each testand no statistical data on test validity is presented in the manual. An attempt has been made to establish content validity by explaining how the items were developed to reflect typical school programs.

Test Usability: Based on the five categories of the Basic Skills Profile the Gates MacGinitie does not measure the majority of the specific workplace competencies reported by employers. However, for the discrete skill of reading some of the vocabulary items and comprehension selections in Levels D, E, and F are common to both school and work environment. This tool is a standardized achievement test and, like the CAAT and ABLE, may be useful for employees wanting to obtain a grade equivalency in a workplace learning environment.

Further Test Development Strategies

In summary, most of the ten literacy-related tests have made laudable attempts to ensure adult content and tone but are not specifically job-related. Some of the instruments with psychometrically strong qualities could be useful if a company elects to provide general literacy services to their employees such as a high-school equivalency program. In the full technical review three assessment tools were criterion-referenced tests which emphasized learner performance on everyday situations of adult life but not situations related to the world of work. Using a criterion-referenced approach to test development of specific work-related skills may be more appropriate for employees in basic workplace training.

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Figure 1: A Basic Skills Profile

1. **Basic Literacy and Numeracy Skills (reading, writing, and computation)**

   . Read notes, job orders, schedules, charts, regulations, and instructions
   . Read to determine facts, opinions or implied meanings
   . Write short notes and single paragraph letters, short phrases and sentences.
   . Estimate how long it will take to do a job and measure metric units

2. **Basic Listening and Oral Communication Skills**

   . Receive facts or directions and give information
   . Understand opinions, purposes or implied meanings
   . State possible reasons which might cause certain faults or symptoms

3. **Creative Thinking and Problem-Solving Skills**

   . Ask probing questions, use reference manuals, and show information
   . Establish a priority or sequence in checking for problems
   . Solve numerical problems in word form
   . Implement solutions and track and evaluate results

4. **Personal Management Skills (skills related to developing the attitudes and behaviors required to keep and progress on the job)**

   . Know company policies and practices and employer/employee expectations
   . Showing initiative and suggesting new ideas for getting a job done
   . Learn new skills and ways of doing things
   . Know the basic workplace hazards and care of equipment and materials

5. **Teamwork Skills (skills needed to work with others on the job)**

   . Work with supervisors and co-workers
   . Sticking to a schedule and decision-making skills
   . Giving directions and feedback
   . Identify with the goals, norms, values, customs, and culture of the group